

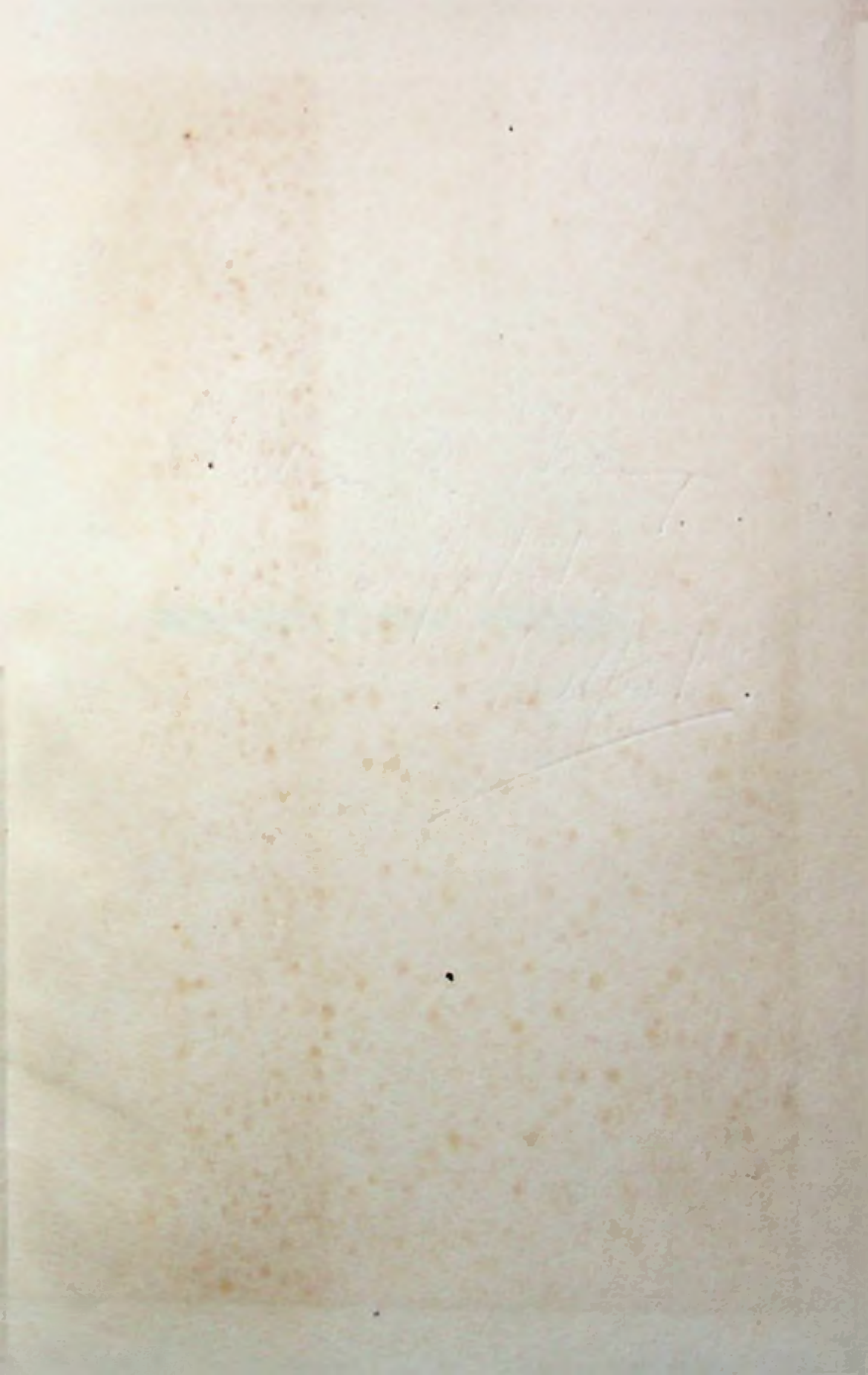
BRITAIN'S JEWISH PROBLEM

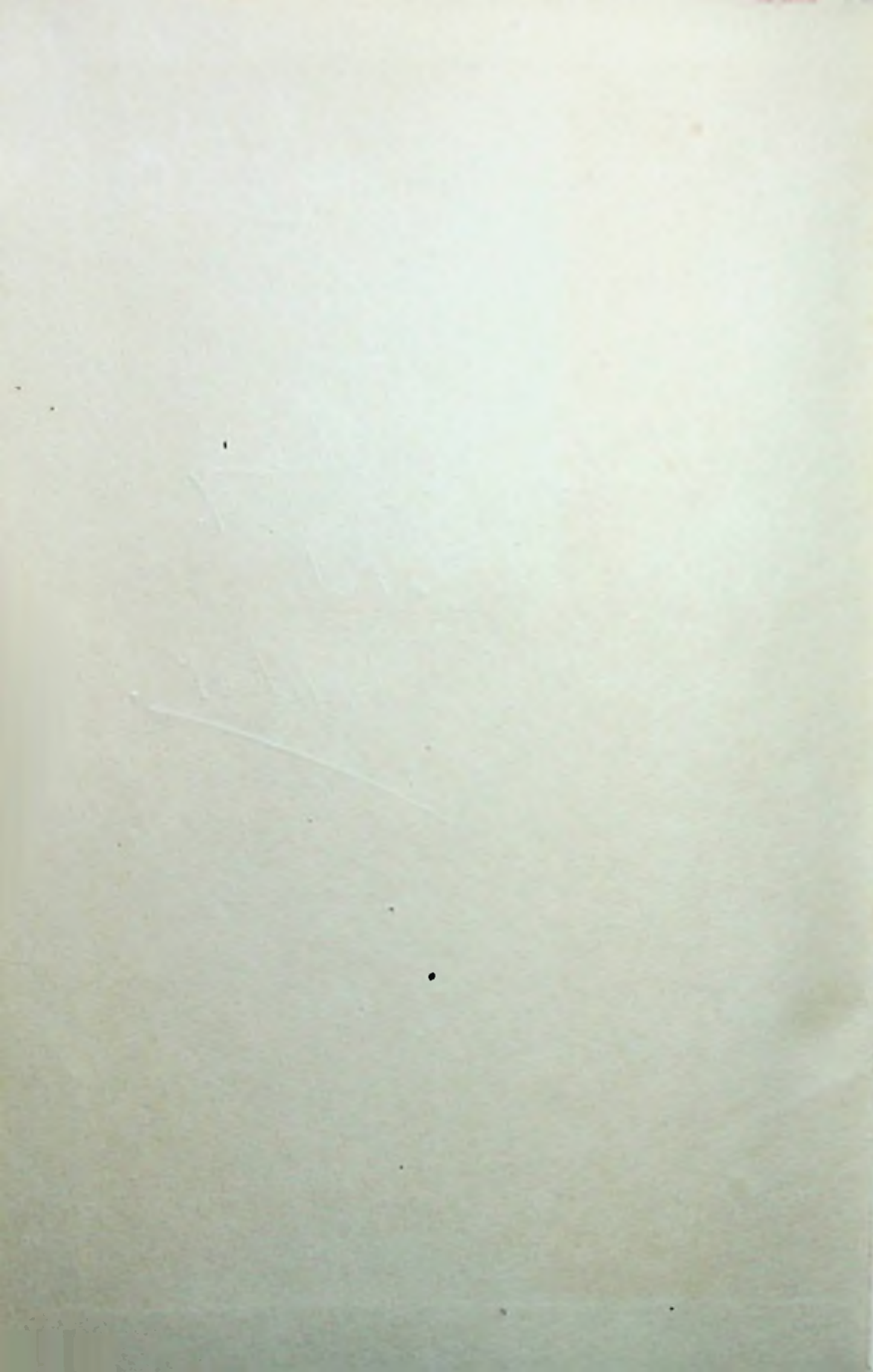
- JEWISH COMMERCIAL MORALITY
- ★ IS COMMUNISM
- JEWS AND

Germany's Claims to Colonies

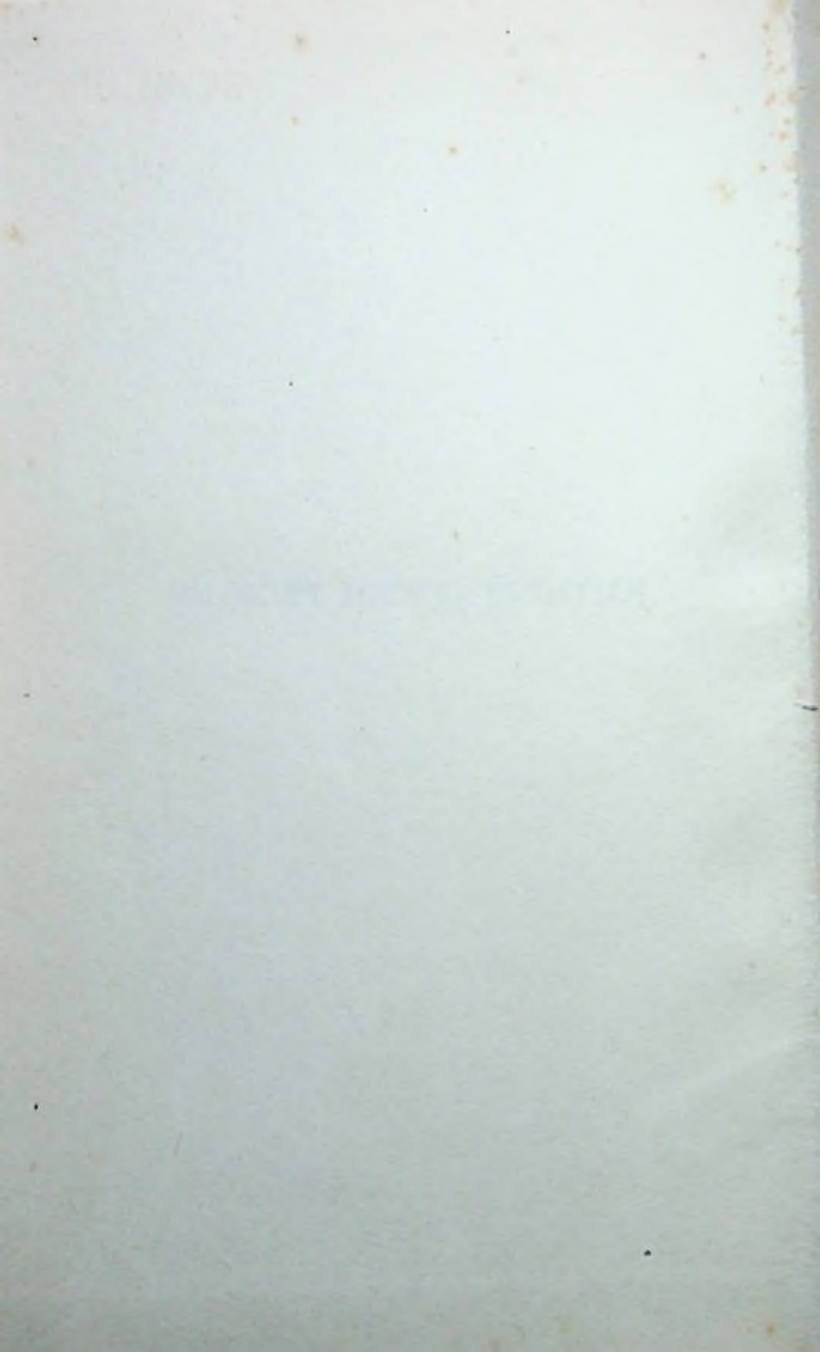
Unquestionably the most authoritative and comprehensive work on this important question—which is likely to be thrust into the forefront of world affairs during this year, and which therefore demands study and thought by every citizen.

The author does what has not been done before, namely, sets forth every German argument and examines it. Likewise he applies realistic tests to various proposals publicly made in this country for





BRITAIN'S JEWISH PROBLEM



BRITAIN'S JEWISH PROBLEM

by
M. G. MURCHIN



*Publishers
since 1812*

LONDON
HURST & BLACKETT, LTD.

Made and Printed in Great Britain for
Hurst & Blackett, Ltd., Paternoster House, London, E.C. 4, at
The Mayflower Press, Plymouth. William Brendon & Son, Ltd.

CONTENTS

CHAPTER	PAGE
I. CAUSES OF THE JEWISH PROBLEM . . .	9
II. JEWISH SECRECY AND ITS DANGERS . . .	24
III. THE REFUGEE DANGER	38
IV. COMPLAINTS AGAINST REFUGEES: THE PALESTINE PROBLEM	57
V. DO JEWS DOMINATE THE PRESS? . . .	70
VI. THE JEWS AND ADVERTISING	80
VII. JEWISH COMMERCIAL MORALITY	89
VIII. THE JEWS AND PUBLIC MORALS	105
IX. THE FINANCIERS AT BAY: HOW BRITAIN IS INVOLVED	115
X. JEWISH FINANCE IN BRITAIN	131
XI. WHERE THE JEWS ARE STRONGEST	145
XII. THE JEWISH STRATEGIC POSITION	160
XIII. THE JEWS AND POLITICS	173
XIV. ANTI-SEMITISM IN BRITAIN	183
XV. ANTI-SEMITISM ABROAD	194
XVI. CONCLUSION	208
INDEX	221

INTRODUCTION

ANYONE who has spent, as I have, a considerable time studying the Jewish question and discussing it with people of all classes and types, must now realize that this problem needs to be ventilated without delay—before it is too late. That is the aim of this book, and I have kept almost entirely to verifiable and up-to-date facts. History, undoubtedly, plays its part in this question, but few attempts appear to have been made to deal with it entirely from its modern aspects.

Whatever personal feelings I may have about affairs of the day, I have left them out of this volume, and in order that my own ideas shall not be implicated I have chosen to use a *nom de plume*. Facts are all that matter, and I hope the reader will find a stimulating number of them herein, most of them supported by references from the world's Press.

If this volume does anything to clarify one of the most awkward problems of the present day, no one will be more genuinely gratified than I.

M. G. MURCHIN

London,
March, 1939

The first part of the book is devoted to a general
introduction to the subject of the book. The author
discusses the importance of the subject and the
scope of the book. He also discusses the method
of the book and the results of the book. The
second part of the book is devoted to a detailed
discussion of the subject. The author discusses the
theory of the subject and the practice of the subject.
He also discusses the history of the subject and the
future of the subject. The third part of the book
is devoted to a detailed discussion of the subject.
The author discusses the theory of the subject and
the practice of the subject. He also discusses the
history of the subject and the future of the subject.
The fourth part of the book is devoted to a
detailed discussion of the subject. The author
discusses the theory of the subject and the practice
of the subject. He also discusses the history of the
subject and the future of the subject.

The fifth part of the book is devoted to a
detailed discussion of the subject. The author
discusses the theory of the subject and the practice
of the subject. He also discusses the history of the
subject and the future of the subject.

CHAPTER I

CAUSES OF THE JEWISH PROBLEM

"THE United Kingdom is a thickly populated industrial community with at present a large number of unemployed. Competition with foreign countries is very keen. It is difficult for many of our fellow-countrymen to make a livelihood and keep their industries going without failure. Moreover, there is an underlying current of suspicion and anxiety, rightly or wrongly, about immigration on a large scale. It is a fact—and the House had better face these facts frankly—that below the surface, and I know this from my own experience, there is the makings of a definite anti-Jewish movement."

It must be many years since such words were used in Parliament by a responsible Minister, yet the quotation is from the official report of a speech made in the House of Commons on November 21, 1938, by Sir Samuel Hoare, the Home Secretary. And when a Labour member interjected with a remark to the effect that Fascists were responsible, the Home Secretary replied :

"There is more in it than that."

Every man and woman in this country, both Gentile and Jew, must face the fact that Britain's Jewish problem has crystallized. It has come to a head after years of subterranean rumblings. Just

as the volcano gives ominous warnings of the explosion to come, so the rumblings of anti-Jewish feeling should warn the country of the upheaval that is near at hand. The familiar wheel of history has nearly turned full circle. We are facing the last phase of that circle—and the worst.

As far as the Jews are concerned, history presents a series of examples so similar and unanimous that its lesson cannot be ignored. Look where you will, the Jewish problem has always presented the same features, and the wheel of history, in its turning, has always followed the same set course, the same unchanging procedure.

This procedure can be followed through its stages from any given point, but the most convenient stage from which to start is, paradoxically enough, the expulsion of all Jews from the country concerned. The people of that country decide that the Jews are a menace or, at best, an irritating minority, and steps are taken to expel them all. The period of expulsion may last for a decade—or for centuries. But inevitably there comes a time when that anti-Jewish feeling withers and dies. It is the prelude to a return of the Jews.

At first, there is only a small influx, but this trickle soon swells into a stream and then into a flood. No longer harassed, but welcomed, Jews begin to permeate the nation's life by inter-marriage, by filtration into public offices and universities, and by their interest in trade. And even if the open welcome is not sustained, it is replaced with an easy tolerance that enables the Jew to thrive and become a power in the land.

This state of affairs can often be long-lived, but

there is an end to it, and the beginning of the end is the slow disappearance of tolerance. Sporadic murmurings of discontent become more widespread, and they culminate in open and determined anti-Semitism. It is the writing on the wall for the Jews. The result, call it a pogrom or what you please, means expulsion in large numbers. Out the Jews have to go to resume their wanderings. But sooner or later the anti-Semitism is forgotten and Jews are again admitted. And so the process goes on.

Whether we in Britain like it or not, the last turn in that tragic wheel is not far distant. It may come in one year or it may be put off for a decade—but come it will. The Jews have been here since the time of Cromwell. Consolidating their position in the seventeenth and eighteenth centuries, they became a real power in the nineteenth, with a Jew even occupying the position of Prime Minister. But, by the opening of the twentieth century, the first real anti-Jewish mutterings were beginning to be heard. Faint at first, they began to gather strength, only to be quietened by the more important business of war. But they were not completely stilled. If anything, stock was laid up for a later date by the suspicions that many war-time profiteers were of Jewish origin.

But the mere presence of anti-Semitism, and open recognition of it, are two very different things, and the final upheaval cannot come until the battle is dragged out into the public gaze. That struggle is now going on before our eyes. Anti-Jewish feeling, insistent and ever-widening, has scaled the last rampart. The Home Secretary has not only

admitted its presence, prominent Jews such as Mr. Anthony de Rothschild have not only deplored it, but the British Press has begun to report and even encourage it, though this is done in the most guarded tones. There are few newspapers that would come out openly on the side of those with strong anti-Jewish feelings, but there are not a few who are already protesting against the wholesale admission, into this country, of Jewish refugees. That attitude could hardly be described as pro-Jewish.

To hold that Fascists are responsible for all these developments is wrong on two counts. It is wrong, in the first place, because it attributes to British Fascism a power that Fascists do not possess. British Fascists are a small, but clamorous, minority, the very violence of whose anti-Semitism repels as many people as it attracts. To assert that anti-Jewish feeling has been created only by British Fascism is to credit that movement with influence to which it is definitely not entitled.

The second error lies in the fact that there are strong anti-Jewish feelings among people who have never been, and probably never will be, Fascists. This anti-Semitism is far more widespread than any small movement could engineer. It is due to a variety of causes that will be analysed, in detail, in succeeding chapters, but at the present time it is very directly connected with employment and livelihood.

Men who have spent weary years looking for work are now asking why Jews should have jobs when they have not; doctors who are finding it difficult to make a living out of their practices are

wondering why there should be a rush of refugee Jewish doctors into a profession that is already overcrowded ; small shopkeepers, fighting a losing battle against combine and chain stores, are complaining that their lot is made even worse by the competition of cut-price establishments that are now almost a Jewish monopoly ; business men controlling medium-sized and small concerns are asking, rightly or wrongly, why their existence should be menaced by the power of Jewish finance. The reader can extend this list indefinitely, but the fact remains that the feeling is there—and it is spreading.

On the other hand, can the unemployed man feel justifiably bitter if, while waiting for the right job to turn up, he sees the enterprising Jew jump in and take the first work that is offered, no matter what it is ; can a doctor rightly complain of skilled Jewish competition if he regards his practice—and his patients—as a means of income in return for the leisurely dishing out of mixtures that are mostly water ; can the small shopkeeper ignore his own inefficient methods and cry out against the Jew who will work like a slave to attract customers ; or can the business man revile Jewish financiers when he does not even know what part they play in the world of commerce ? These questions have to be answered, too.

Still, the problem is there and no reasonable man would believe that it has arisen solely because of Gentile jealousy. If there was ever an instance to which one could apply the old saying : ‘ It takes two to make a quarrel,’ this is it. There are faults on the Gentile side, and no one would deny them. But

there are faults on the Jewish side, too, and attempts to hide or whitewash them only make things worse. Such efforts at evasion and secrecy are now being practised wholesale, and I will show, in later chapters, how they have recoiled on the heads of those whom they were meant to protect.

That which I believe, however, to be one root cause of much anti-Semitism is a factor for which no Jew can be blamed. A Jew cannot help being born a Jew and a member of an alien race. Yet the fact that he and his fellow-Jews constitute a small, but powerful alien minority in this country, is responsible for the deep suspicion with which many Gentiles regard Jews in general. Worse still, the fact that the alien minority can prosper in this country while Britons are in want only rubs salt into the wounds of our self-respect.

Take the case of two ordinary British business men who are in competition with one another. If one succeeds to the detriment of the other, the failure may feel bitter towards his opponent. But, in the majority of cases, that bitterness is short-lived. If, on the other hand, the man who fails is a victim of Jewish acumen, acumen that may have been used with transparent honesty, that man will often nurse a bitter hatred of all Jews for years. Why? Because nothing galls him more than the thought that he has been beaten by an alien—a man who is not of his own race. In such cases, the man who fails will frequently attribute his failure to sharp practices on the part of his Jewish competitor, and the fact that some Jews do indulge in questionable tactics only deepens the suspicion. These facts will be instantly admitted by anyone

who has had extensive commercial experience, and I have myself known a number of such instances.

Yet many Jews heatedly deny that they are aliens. They point to the fact that British Jews fought gallantly in the last war. They will declare that they are just as ready to fight for Britain should the need arise, and they may add that they were born and bred in this country of families that have been here for generations. Now this is all true, but it does not explain away the fact that Jews are aliens just because they are Jews—and their very attitude towards fellow-Jews in other countries shows that Jewry comes first, and the country of their adoption second.

The Jew has a passionate interest in the welfare of brother Jews, no matter where they may be. They belong to his race, and anything that affects them affects him. This is quite clear from the attitude of world Jewry towards events in Germany. No sensible man would blame or revile the Jews for taking an interest in their persecuted brethren, but the fact that they do makes it clear that Jews, as a race, are not a national unit but international.

The problem of Jewish refugees will have tremendous repercussions before it is solved. We are now faced with the problem to an extent without parallel in history. Anti-Semitism is springing up everywhere, and while the ordinary man in this country will resist anything in the shape of large-scale immigration, particularly when there is such a large number of unemployed, the aim of British Jews is to make this country a sanctuary for as many refugees as possible. The result of this

conflict may be far more grave than many of us imagine.

So far, the 350,000 Jews in this country have had an addition of 11,000 to their numbers, in the shape of refugees from Germany and Austria. It is true that a number of them have opened new businesses and thus have done something to reduce unemployment here. But the number is small compared with the total influx, and those who try to exaggerate the beneficial results of immigration might remember that many of the Jews who have come here have had to leave their possessions behind them. Nor is the situation improved by reports, from a number of sources, which tell of Jewish refugees accepting work at wages far below those of trade union standards, and, in consequence, displacing British workmen. Small wonder that many of the appeals for such refugees fall on deaf ears. And when Jewish influence in the United States is directed towards making more difficult Britain's unenviable task in Palestine, a fact that will be shown in detail in a later chapter, one can scarcely be surprised at the reaction here.

Being an alien, the Jew must have a different outlook and a different mentality from that of the ordinary people in this country. The Jew's ways are not British ways but Jewish ways, and the fact that they *are* different sets up a continual friction between the Jewish minority and the majority with whom they have to live. But the mere fact that the Jew is an alien does not create the friction. There is something else.

'When in Rome do as the Romans do,' runs the old tag, and if the Jews had adhered to that sound

advice we would not now be faced with anti-Semitism and all its inherent evils. But the Jews, unfortunately, make little or no attempt to put that precept into practice. On the contrary, there are writers on the Jewish side who go as far as to declare that there is no Jewish problem in Britain—but a Gentile problem! The natural inference is that the Jews are a blameless minority in the grip of a cruel and ruthless majority; that it is not up to the Jews to do their share of putting things right for the simple reason that they have done no wrong; that it is not the duty of the minority to mould itself into the majority's pattern; and that the majority should put its own house in order and show proper respect for its guests. In short, Britons are told to acquire the Jewish outlook instead of asking Jews to be a little more British.

To some people, nothing could be more infuriating than this typically superior attitude of the Jew who regards Britain not as a land which offers him refuge, but as a land which owes him a great debt of gratitude. And this superiority complex is not confined to a small number of Jews, to a handful of men whose ability and culture put them in the front rank. It is common to the majority of Jews, so that the East London Jew considers himself as much superior to the working-class people by whom he is surrounded as the wealthy Jew considers himself in relation to the people of those classes in which he moves. Whether it infuriates or not, it is part of the Jewish mentality and the Jew will not change it. It is the superiority so well expressed in the statement of a leading American Rabbi. He declared: "*I am not an*

American citizen of Jewish faith. I have been a Jew for four thousand years. Hitler is right—we are a people.” Substitute the word ‘British’ for ‘American’ in that sentence, and it would apply to most Jews here.

Now this may be a courageous attitude, but in the circumstances it is a mistaken one because it does not even concern a question of principle. If a Jew is asked not to be so ostentatious in flaunting his wealth before poor, unemployed Gentiles, he is not being asked to sacrifice anything essential. This is a fact admitted by Jewish writers, one of whom suggests quite bluntly that if the 350,000 Jews in this country behaved as though they numbered 175,000 and not 3,000,000, things would be better all round. Few will disagree with that sentiment.

At the same time, it must be admitted that the British majority does not go out of its way to soft-pedal its own sense of secure superiority. There are far too many people in this country who regard all Jews, irrespective of culture and attainment, as pariahs who must be shunned and even sneered at. Thus you will see upstarts treat honourable, cultured Jews as though they were lepers, and this happens just as frequently as East End Jews swagger among quiet, respectable Gentiles with a contempt that is all the worse for being so openly displayed.

This latter fact is a clear indication of the feelings of security which most Jews in this country have to a marked degree. The man who is not sure of his position will never go out of his way to antagonize those who outnumber him. The only exception is

the fool—and Jews do not come into this category. But Jews would do well to mark the lessons of history. While one can reasonably plead for more tolerance on the part of Gentiles, one can also warn Jews against the perils involved in fomenting anti-Jewish feeling among a large number of Gentiles. Courageous and resourceful though the Jew may be, he could do little when outnumbered by more than 120 to 1.

It is an unfortunate fact that the Jew is often inclined to place too much reliance on the power of the purse. This is a weakness that, now and again, causes Jewish writers to forget their discretion, and indulge in such statements as that which is often quoted from *The Jewish State*, by Theodor Herzl. Speaking of the Jews, the writer declared: '*When we sink, we become a revolutionary proletariat, the subordinate officers of all revolutionary parties. But when we rise there rises also our terrible power of the purse.*'

When an alien minority bases its actions towards the majority among whom it lives on sentiments such as these, there are good reasons for understanding the hostility of those who also have other causes for anti-Semitic feelings. And it must always be remembered that oppression of a minority not only disgraces those who oppress, but monstrous injustice is done to those innocent members of the minority who have no control over the offenders in their ranks.

Another point of great importance is this. Taking into consideration the comparatively small number of Jews in this country, the ordinary man cannot help being struck by the fact that they wield an

influence entirely out of proportion to their numerical strength. (So, I admit, do the Scots. But they are not aliens.) The Briton's vague, but general, suspicions are only heightened by this thought, and the realization that Jews have a large measure of control over non-Jewish affairs. The natural reaction, therefore, is redoubled suspicion, and this is a state of mind in which the seed of anti-Semitism soon flourishes.

The foregoing, will, I think, give a fair outline of the stresses and friction that the Jewish problem has set up. It is from this basis that an edifice of rumour, distortion, and all kinds of propaganda has sprung. If something is not done, and done soon, to bring the whole problem into the light of fair examination, there is no knowing what the end will be. It is my intention to show what private investigation into the problem has revealed.

There is, however, one matter worthy of mention here, and that is the extraordinary sensitiveness of the majority of Jews towards any examination of the various questions affecting them. No Jew, any more than a Gentile, is perfect, and some Jews, in fact, are the enemies of their race by their evil-doing. Yet the moment any attempt is made to point this out, the author responsible is labelled as a Fascist, a Nazi, a violent partisan of anti-Semitism, and these accusations, supported by pressure from powerful Jews, have undoubtedly stifled much valuable and constructive criticism. The result has been, and still is, that few writers dare to touch on the Jewish question because they fear reprisals, and so public opinion on the problem is bottled up and silenced. Most of us, however, know the dangers

of the process. Open criticism is a safety valve. To stifle it may delay the explosion—only to make the final outburst all the more severe.

The fact that one should express opinions not uniformly complimentary to Jews is no reason for the taunt of Nazi. On the contrary, if the Jews faced up to the widespread, though silent, opposition now being worked up against them in all parts of the country, we might soon see a clear solution to the problem. But that problem cannot be solved by one-sided action. If we have our part to play, so have the Jews, and it is at least promising to see Jewish writers drawing attention to Jewry's minor faults. If those writers would only give similar time to the major faults that undoubtedly exist, the outlook would indeed be promising.

But a campaign of compulsory silence has now been going on for so long that a mass of rumour and distortion has been allowed to grow unchecked owing to the lack of clear and truthful criticism. Many people now believe quite sincerely that a large number of Jews cheat in business ; that Jewry is out to destroy the moral fibre of Christianity as a whole ; that Jewish interests exercise a stranglehold over the British Press by their influence on advertising ; that Jews are the main supporters of monopolies and the trend towards the extinction of the small trader ; and that, in brief, the Jews aim at the complete overthrow of everything we hold dear. The reader may regard the whole idea as completely fantastic, but if he cares to discover the opinions of the ordinary man he will find, as I have found, that such beliefs are not the exception, but the general rule.

It is only of late that Jews in this country have thought of answering these charges, but here again the old feeling of superiority has crept in, and some of the defensive arguments have become almost arrogant. That is not the way to clear the air. But, in the main, the Jews do not bother to refute such accusations, possibly out of the mistaken idea that they would not be believed whatever they said. This is a clear example of the way in which silencing can have the opposite effect to that intended !

This applies even more emphatically to a factor which is both a source of strength and a great weakness to Jews in general—the Jewish habit of secrecy. This may help the Jew to hide his affairs—and, in many cases, his identity—from the outside world, but it has also given his opponents a weapon which may yet prove to be extremely dangerous to the Jewish cause. If one can rightly accuse the Jews of secrecy then it is not asking much of the imagination to arrive at the conclusion that the Jews have something to hide, something which may not be at all creditable.

This secrecy, in fact, makes any investigation of the Jewish problem far more difficult than it ought to be. Few people have the time or the doggedness to follow up the mass of conflicting evidence only to be faced by an almost impenetrable wall of secrecy and evasion. That, in the opinion of anti-Semitic elements, is just what the Jew desires. But whether this is true or not, the Jews have, more or less, pitched their camp behind this wall, and though it may prevent the outside world from knowing all that is going on inside, it also helps the vigorous anti-Semite to exaggerate the evil in

our midst. Unfortunately for the Jews, this exaggeration is now generally regarded not as distortion, but as the whole truth.

Yet there is no reason why the Jewish problem should not be investigated impartially. A problem it certainly is, as any one who cares to observe for himself will soon discover. Anti-Jewish murmurings are growing in intensity, and have spread to all sections of the community. The Jews will find comfort in the fact that they are not likely to be subjected to a cruel pogrom in this country. That is not our way of doing things. But they might also remember that Britain was the first country to expel them lock, stock, and barrel, and history has a very unhappy habit of repeating itself.

CHAPTER II

JEWISH SECRECY AND ITS DANGERS

THESE are days when it is becoming dangerous to call a man a Jew unless one is sure of the fact, and a case which came before the courts recently will show how true this is. A firm doing large business with German sources traded under a name of foreign extraction, a name that might easily have been Jewish—and just as easily might not. The defendant in the case wrote to the German authorities concerned and informed them that the firm was Jewish, a statement that could have had effects which are not difficult to imagine. In point of fact, the firm was thoroughly Aryan, and the man who made the accusation had to pay substantial damages.

Whether the appellation of Jew will ever have similar effects in this country is a matter for the future, but one certainly has to be careful. Yet there are few facts more difficult to prove, and herein lies a great danger for anyone who attempts an inquiry into the Jewish problem. It has now become almost impossible, in a large number of cases, to tell who are Jews and who are not. The exceptions are, of course, those Jews who openly allow themselves to be so described in official handbooks and works of reference. But the investi-

gator who thinks that dark hair and a large, hooked nose are good enough evidence would be well advised to seek information from more reliable sources.

As far as Britain is concerned, it is safe to assert that many Jews are trying rapidly to transform themselves into an unrecognizable section of the community at large, and the day may yet come when the number of Jews in this country who acknowledge themselves as such will be negligible. But the transformation is not being pressed upon the Jews by any kind of external authority. They are hastening it forward themselves with all speed, and this is only another manifestation of the Jew's remarkable fondness for secrecy.

Now any fair-minded student of the Jewish problem must realize that this leaning towards secrecy has, to some extent, been forced on the Jews by the treatment meted out to them at the hands of Gentiles. Can a Jew be blamed for getting rid of his Jewish name and, if possible, his Jewish habits, when the whole history of his race is one of wandering and frequent persecution? On the other hand, it may well be asked if the Jew is wise in arousing unwarranted suspicions by the lengths to which he will sometimes go to cover up all traces of his Jewish nationality and leanings?

The laxity of British law in the matter of changes of name makes it easy for the Jew—or any other alien, for that matter—to sink his own distinctive name and replace it by an appellation that is distinctively British. Though it is advisable to register changes of name by Deed Poll, there is no legal

obligation to observe the formality, and a surname may be changed by mere usage and repute over a long period. Jews have not been slow to take advantage of the fact, and I have been informed by competent authorities that for every name changed by Deed Poll there are at least four in which the formality has not been observed at all. If this is the case, and my informants can be acquitted of even the slightest leanings towards bias in the matter, the number of Jews living under assumed names must run into a good many thousands.

To ascertain this fact I spent some time at the Public Records Office, going through the files containing the names of those who had changed their names by Deed Poll, and anyone who cares to do this for himself will at once be struck by the remarkably large proportion of those who have changed obviously Jewish names for appellations that are much more British. At the same time I must, in all fairness, add that some of these names with a decidedly Jewish sound may have been owned by people without a drop of Jewish blood in their veins.

In his book, *The Jews*, Hilaire Belloc refers to a carefully arranged code for changes of name, a code under which Stanley stands for Solomon, Curzon for Cohen, Sinclair for Slezinger, Montague for Moses, Benson for Benjamin, and so on. This, however, would not apply to the Jews whose names appear in the Deed Poll registry. If they worked to a code, it is a complicated one.

A few of these changes can be appreciated at a glance. A Brodsky becomes a Brodie, a Berezofsky emerges as Beresford, and a Levy becomes Lee.

The transition of Stein into Stone, and Weiner into Warner is also simple.

But in the majority of cases the transformation is complete and, it might be added, the new names chosen are so common that it would be almost impossible to identify the owners. Thus four Abrahams share three names, two taking the new surname of Davis, and the others the surnames of Butcher and Harris. As for the twelve Cohens whose names I listed, ten of them took different names. Two plumped for Kirk. The others changed the Cohen into Selman, Curtis, Carr, Capes, Collins, Cowen, Colleck, Adkins, Conway, Clayton, and, in two cases, there was a complete change of Christian name, too.

Now consider some of the other changes which are listed below, the original name appearing first, and the new name second.

Bluestein	changed to	Davidson
Bercofsky	„	Phillips
Blashkey	„	Blakey
Bernstein	„	Benson
Moses	„	Edwards
Cahn	„	Fisher
Solomon	„	Francis
Goldstein	„	Gilson
Goldwater	„	Graham
Goldberg	„	Gould
Hurwitz	„	Maxwell
Jacobsen	„	Jameson
Isaacs	„	Mansell
Joseph	„	Jones
Isaacs	„	Rees

Isaacson	changed to	Fowler
Levi	„	Learmouth
Levy	„	Lawson
Myers	„	Murray
Ornstein	„	Austin
Rosenburg	„	Rose
Schneider	„	Taylor
Sovinsky	„	Saville
Solomon	„	Stead
Weinberger	„	Winter

And perhaps the choicest specimen of all was that of a Mr. Levy, who, casting around for a British surname, finally chose the Royal name of Windsor !

Study the above list and then ask yourself how many people would ever connect the new surnames with Jews. Not many. And who, without exact and detailed evidence, could pick on an Austin, Taylor, or, indeed, any of the new names adopted in the list, and say that Mr. Austin was formerly named Ornstein ? Now, perhaps, the reader may have a clearer idea of the extent to which this secrecy is practised, and, I might add, the list shown is only a representative choice from many such changes. Further, this choice refers to one year, and one year only, though a glance through the records for other years showed a similar remarkably large proportion of Jews.

The records show that, out of all the names changed by Deed Poll in the course of a year, approximately one-third are either quite obvious Jewish names, or foreign names with a decided Jewish tinge. This is conclusive enough, but if four times as many Jews change their names without troubling to record the fact, it is not difficult

to realize the huge number of *aliases* now in existence.

But another striking fact about these Deed Poll records is this. In what I estimate as about three-quarters of the cases where changes of British names were recorded, the reasons were perfectly obvious. Thus single names, i.e. Anderson, were changed into double names such as Anderson-Stewart, and there were many other hyphenated variations of the type that are adopted to conform to the requirements of a will. In addition to this three-quarters of British cases, there was another 10 per cent (approximately) where only additional Christian names, or other slight changes, were adopted. There is only one conclusion to draw. When a British name is changed, there are either obvious reasons for the change in the majority of cases, and/or the change can be appreciated by the complete stranger. But when the Jew decides to adopt a new name, he does it thoroughly and completely disguises his identity in the process.

Now what is the reason for this? Anti-Semitism is by no means so violent as to justify it. Does the Jew regard a thoroughly Jewish name as a liability, and therefore adopts a British appellation purely as a business proposition? Are Jews, in the mass, afraid that anti-Semitism may grow to something really serious and that it is advisable to get rid of their distinctive names before the trouble starts? Or is it that the traditional tendency to secrecy is so strong that it cannot be restrained? It would be interesting to know the right answer to these questions, though I believe that different Jews would give widely varying replies.

But the critic who wants to condemn the practice outright must remember that he is dealing with something that has the force of centuries behind it. Back in the Middle Ages the same kind of subterfuge was adopted by Jews of all types. In the fifteenth and sixteenth centuries it was quite common for Jews, especially in Catholic countries, to live as practising Catholics, observing all the rites of the Church, adopting Christian names, and so disguising their mode of life that they passed for devout Christians. Yet, at heart, they were as Jewish as any other Jew. The difference between them and the Jew of to-day was that they lived in an era when persecution could break out overnight. But here in Britain there is no such risk—yet the same ingrained habits are as prevalent as ever.

In the Middle Ages, too, the frequent persecution of Jews often took the form of confiscating their goods while those goods were in transit from one country to another. Goods belonging to Gentiles would be allowed to pass on untouched, whereas the belongings of Jews were often seized and confiscated. To overcome this, the Jews fell into the habit of making out documents relating to such goods under false names, so that Lazarus, the owner of a large consignment, became plain John, or Thomas, or William on the relevant documents. The change of name was, in other words, an insurance against seizure and forfeiture. But could that apply in Britain to-day? On the contrary, the British Jew's belongings have as much protection afforded to them as is given to the belongings of any Briton, a fact made obvious by the British Government's representations to

Germany about the safety of property owned by British Jews.

Is a Jewish name a business liability? If it is, then there are still a good number of Jews ready to risk the losses that may be entailed, as reference to any telephone directory or business gazeteer will show. It is a rather peculiar fact that a large number of Jews seem proud of their Jewish names, while an equal or even larger number are anxious to cast off all traces of Jewish ancestry.

Compare this attitude of the Jews with the reactions of the average Englishman, Scot, Irishman, or Welshman. Instead of regarding his name as a liability and a danger, the average inhabitant of the British Isles is intensely proud of the surname with which he was born, and he will, in the vast majority of cases, change it only for the most serious considerations. And even then he will confine the change to something that does not eliminate his identity. Pride of name is, in fact, a very significant characteristic of the British, and those who cast aspersions on that name do so at their peril.

Jews, however, have argued that in earlier times they had no real surnames, but a Christian name plus the distinguishing name of father or tribe. They add that the indignity of surnames was forced on them by external pressure and that, in the circumstances, they cannot be expected to have any inherent reverence for a name they were forced to adopt. That argument, however, is weak. If we go far enough back into history, there are innumerable instances to show how our British surnames came into being. For example, Williamson

—son of William, Johnson—son of John. Surnames have not been a continuous British habit either, yet they are now revered by all who have any pride of race. But to the Jew a name is only a name, a verbal coat that can be shed whenever convenience demands it.

A Jew cannot complain if this attitude recoils on him, and to his detriment. It is quite certain that had it not been for this ingrained and much-practised secrecy, many of the charges that are levelled against the Jews in general would have died an early death. Instead of dying, however, these accusations have grown like a snowball. Starting from small beginnings, they have now reached huge proportions and are implicitly believed by many more people than even the Jews themselves imagine.

This secrecy has become a boomerang of the Jews' own making. Had it not been for all this evasion, there would be few people ready to believe that the Jews aim at complete world domination and that Jews the world over are conspiring to undermine the entire Christian order. Yet the number of those who do believe that these are the aims of Jewry must now run into many hundreds of thousands in Britain alone. As this book deals only with the Jewish problem in Britain, I will make no mention of the beliefs of Gentiles elsewhere. But the Jews cannot afford to ignore the danger, and by continuing in their habits of secrecy and anonymity they are only rendering their position much more perilous.

There is, too, another aspect of the matter upon which no writer, as far as I know, has yet touched.

Previous mention has been made of the traditional British pride of name, a pride that can be, and sometimes is, carried to excess. What is going to be the effect on the owners of thoroughly British names if, in the long run, those names are taken over by many thousands of Jews? Without realizing the fact, the Jews concerned are only erecting a mountain of enmity to their race as a whole.

This is no exaggeration. The number of Jewish families now bearing such names as Davies, Rose, Cowen, Kirk, and other names so typically British has grown to such an extent in recent years that it will not be long before every person bearing those names is automatically regarded as a Jew. Is this quite fair to people who are proud of their British and Gentile ancestry? Is it equitable that Jews should, with impunity, be able to adopt any honoured name that strikes their fancy? The complaint may seem a little far-fetched, but any one who knows the real pride which many people have in their names can appreciate the indignation felt in the families affected. I have, myself, heard this indignation expressed, and those who expressed it coupled their views with violent denunciation of Jews and all things Jewish. Several, indeed, went even further. They talked about changing their names to something in which the Jews had no interest!

It must not, however, be imagined that this habit of name-changing is confined to Jews resident in this country. Why, for example, should such an exalted diplomatic personage as the Soviet Commissar for Foreign Affairs desire the world's Press to hail him as M. Litvinoff, when his real name is

Wallach Finkelstein? And even the Germany of pre-Nazi days had many similar cases. Before the Great War, the most influential man in Germany, influential because he held more directorships than any other German, was known as Hagen of Cologne. Yet he was born with the name of Levy! Nor are these isolated examples. Hundreds of similar cases could be cited.

On the other hand, these days of international crises and anti-Semitism have brought many honourable and cultured Jews face to face with dilemmas in which a change of name seems the simplest and most convenient way out. No Gentile, therefore, who is blessed with security, can be liberal with criticism unless he can say with conviction that he would rather lose his all than stoop to the perfectly legal deception of changing his name. Nor, indeed, can Gentiles plead complete innocence and non-complicity in the matter. If they were not so prone to suspicion, many Jews would not be driven to expedients which, in normal circumstances, they would not even contemplate.

That, however, does not explain everything. It does not, for example, explain the Jewish tendency to get behind a business—and usually a large business—and direct it through figureheads, or through puppets who dance to the master's direction. There are many such cases to-day, and the holding of a large number of shares in a concern through the medium of nominees has proved a boon which Jews have been prompt to appreciate. This prostitution of the Companies Act is, incidentally, a good instance of the Jew's amazing facility for finding loopholes in the law. Not that there is

anything criminal in that. If lawyers will make laws full of loopholes, then who can blame Jew or Gentile for taking advantage of them?

Another interesting point about this tendency to secrecy is that, according to all reliable authorities and historians, the Jews were the creators of the Stock Exchange and of international lending, both of which, it will be noted, make for secrecy by eliminating the close, personal relationship between buyers and sellers, or between lenders and borrowers. The man who buys stock through a stock-broker hardly ever meets the person from whom the stock is bought, just as the subscriber to a public loan never expects to meet those to whom he has lent his money. The Jewish tendency to anonymous dealing cannot, it seems, be repressed.

But it is a dangerous tendency in these days. Jews have been warned about it time and time again, yet instead of any decrease in changes of name, the total is going up year by year. Jews are being absorbed into the nation as a whole, and are rapidly losing their Jewish identity behind the huge number of new names that they have taken for themselves.

Another point, now of particular interest, is this. Owing to the large number of name changes that have taken place in the last few years, it has become almost impossible to fix, with any real accuracy, the exact number of Jews living in this country. The official figure is usually put at about 350,000, but no one could say whether this is even approximately correct. No religious census of Jews has been taken in recent years, and even if a census were taken there would undoubtedly be

many Jews who would describe themselves as members of the Church of England!

The estimate of 350,000 does not even find support in some Jewish quarters whose information might be correct. It has been claimed by these Jewish circles that the pure-bred population of British Jews is about 2,000,000, apart from an unestimated number of half-Jews. Seeing that the official figures are only estimates provided by Jewish leaders in various parts of the country, it is almost impossible to get any real idea of the Jewish population. There may be 350,000 Jews who keep in touch with their own local committees, but what about those who stay away? Many Jews, in fact, have no desire at all to be identified with official Jewry.

This brings us back to the point at which we began. There is no reliable means of knowing, nowadays, who is a Jew and who is not. Some people may argue that it does not matter very much, but those who are concerned with the problem think just the opposite. It is the nation's right to know, just as it is our right to know the numbers of French, German, Italian, and other nationals who are resident in the country. The longer attempts are made to keep the true facts shrouded in secrecy and evasion, the greater will be the danger of the worst kind of anti-Semitism. No variety of intolerance is good—but that based on ignorance is the worst of all.

And even if the problem were not of pressing importance in normal times, it has become so now as a result of the refugee question. Are we to allow an unrestricted, a completely free inflow of Jews

from every country where active anti-Semitism is in full swing, quite regardless of the necessity for looking after our own people first, or are we to place some kind of check on immigration? If so, then we must have some basis to work on, and that basis is obviously a reliable figure for the total of Jews now residing in Britain.

CHAPTER III

THE REFUGEE DANGER

'DAY by day the contributions to the Lord Baldwin Fund for Refugees range about the figure of £20,000. Yesterday the amount received was £20,436 10s. 7d., making the total to date £192,682, 11s. 2d.'

.

'A number of unemployed men, carrying posters that read, 'Work or bread,' lay down in the snow across Oxford Circus, and held up traffic for 15 minutes. They were finally dispersed by the police.'

(Both the above quotations are from different pages of 'The Times,' December 21, 1938.)

.

'Wives of the unemployed men who lay down in the road at Oxford Circus on Tuesday told a reporter of the hardships which drove the men to make this demonstration for winter relief. Most of them are in Camberwell, St. Pancras, and Stepney, living in one or two basement rooms, referred to by the women as "our underground shelter." Rents are between 8s. and 15s. 6d. The rooms were bare. Everything that would fetch a shilling had been sold to buy food. Only one of the nine families visited had lino on the floor. None had a wireless. With the sudden drop in

temperature, the 3s. maximum winter relief will go entirely on coal, leaving nothing for Christmas dinner.' ('News Chronicle,' December 22, 1938.)

'It is not yet a fortnight since that Lord Baldwin opened the fund for refugees which earned him the gibes of the German Press and the honour of the rest of the world; but to-day The Times announces that it is now over £211,000, and yesterday added over £18,000 to the list. Those who have felt uneasy at providing for foreigners instead of for our own (though it is usually found that those who give to one give to both and the critics often give to neither) have had the opportunity of subscribing to the Daily Telegraph Toy Fund, which has to-day reached over £25,000 and does not want any more, thank you. Eleven weeks ago the News Chronicle started the flow of charity with its Czech Fund which now reaches £44,000 and is still growing, and the Lord Mayor's Fund which followed and joined it closed at £318,000.' ('The Star,' London, December 22, 1938. Note. This Fund finally closed at £360,000.)

'We hope that Ministers of the Crown, before sitting down to their Christmas turkeys, will ponder well the facts about nutrition contained in the annual report for 1937 of the Chief Medical Officer of the Board of Education. In a number of Special Areas, it is true, the position shows an improvement, but the percentage of children suffering from 'slightly sub-normal' nutrition increased during the year from 11.1 to 16.8 in Newcastle, 17.5 to 22.1 in Gateshead, 19.0 to 21.4 in Durham, and 9.6 to 17.2 in Whitehaven. There were sharp rises also in Glamorgan

and Pontypridd. In Jarrow, though there was an improvement compared with 1936, there are still nearly 6 per cent of children suffering from "bad nutrition." ('News Chronicle,' December 23, 1938.)

'Last night the total of the Lord Baldwin Fund for Refugees stood at £233,730.' ('The Times,' December 23, 1938.)

'Yesterday, in the House of Commons, Mr. Jack Lawson, Labour member for Chester-le-Street, appealed to the British people for the British unemployed. For the great bulk of men and women who were suffering, he said, Christmas would be "a grim, gloomy and cheerless time."' ('Daily Herald,' December 23, 1938.)

'We are now confronting a new difficulty. The Special Unemployment Fund has dried up. Out of this fund we have been assisting a number of members whose circumstances are bad, and the plain fact is that the general funds of the Union will not bear the strain of these extra cases. . . . Some of the help we are giving will have to cease unless the coffers of the Special Unemployment fund are replenished.' (November, 1938, issue of 'The Journalist,' official organ of the National Union of Journalists.)

'Sir,—We should be grateful if you will allow us to draw the attention of your readers to the Fund which has been inaugurated by the National Union of Journalists for the assistance of journalists in Czecho-Slovakia thrown out of employment as the result of the re-drawing of the country's frontiers. Well-authenticated informa-

tion reaching London indicates that since October 1 more than 400 journalists have lost their jobs, mainly owing to the closing down of the papers on which they were employed. The Fund, which is being administered by a joint Committee established by the National Union of Journalists and the London correspondents of Czecho-Slovak newspapers, has a two-fold object. It is proposed to provide financial assistance to journalists in Czecho-Slovakia, and to provide some form of refuge for those who have been compelled to flee the country, and who are now arriving in England.' (Letter from the National Union of Journalists' Headquarters, published in the 'World's Press News' of December 22, 1938.)

‘Christmas has long come to signify a season of peace and good will. But not since 1917 has Christmas been attended throughout the world by so little peace and by so much ill will. There are many, however, who have great cause to be thankful for their own lot. . . . To such, Christmas comes as an opportunity for well-doing which they should not neglect. Charity rightly begins at home, and our thoughts naturally turn first to our own unemployed. There are over 1,800,000 of them, and in the present spell of bitter weather many families must have suffered great hardship. The payments made to the unemployed hardly cover the bare necessities of life, and they have a first claim on anything that the rest of us can spare.’ (‘News Chronicle,’ December 24, 1938.)

‘Speaking at Manchester last week on “A Catholic looks at the world,” Rev. Dr. William Butterfield of Liverpool declared that there are ten

million people in Britain deprived of "a sporting chance to save their souls" because they are not getting a sufficient wage to enable them to lead a decent Christian life.' ('Catholic Times,' December 23, 1938.)

'It seems, by the way, that my comments on foreign refugees and the appeals launched for their aid are causing quite a bit of feeling. A surprising number of people have the odd idea (I must confess I am entirely sympathetic) that charity ought to begin at home. Thus, I get letters from the north of England, and also from the south of England, saying that the writers would like to hear of a collection for our own children in the north, as well as in Wales and other distressed areas. There has also been a certain amount of rudery from those of you who have added up the total contributions given by people with non-Aryan sympathies to their own kith and kin. A lot of them don't seem to think it is enough. But some people, of course, are always hard to please.' (Charles Graves in the 'Daily Mail,' December 15, 1938.)

When, in future years, the history of our times is written, it is a safe prophecy that the whole question of refugees and alien immigration will be clearly recognized as the basis and starting-point for much of the anti-Semitism that exists to-day. Work, the struggle to keep body and soul together, sub-normal nutrition, poverty, and distress among so many millions of the inhabitants of this country, these are the main planks in the platform of many who attack the Jews because they see in Jewish immigration a still greater menace to future labour conditions.

In the whole history of the British Press there have been few more concentrated campaigns than that launched on behalf of refugees, most of whom are Jews. Yet this refugee campaign, as far as the ordinary man and woman are concerned, has been a complete failure. The minority have provided the money. The majority have stood aside in sullen silence, wondering if there is anything in being British, after all. At no time was the psychology of the British people more completely misunderstood, and if any reader doubts this he would be advised to make an experiment for himself by asking ordinary working men and women what they think.

Bus conductors, those philosophers of our main roads, can usually be relied upon for representative views, especially because they are collecting fragments of public opinion throughout the whole of their working day. I made it my business to ask half a dozen bus conductors what they thought of refugee Funds, and their replies were terse and emphatic. One told me that he was completely disgusted with the attitude that his Union adopted.

"Aren't things bad enough for us?" he demanded, "and aren't there enough people out of work without bringing foreigners here? It's a pity some Englishmen can't get so worked up about the Distressed Areas. If they did there wouldn't be any unemployed inside of a year."

Another bus conductor surprised me with his reasoning of the situation. Briefly, he put it this way. He argued that not only were his own wages barely sufficient to bring up a family of young children, but also that poorly paid clerks and other

workers were to be penalized by a proposed rise in bus fares.

He went on to assert that money contributed to refugee funds would be better employed in reducing the cost of living as applied to those earning insufficient wages.

That may be a roundabout argument, but it only shows the diversity of opinions on the subject. A railway porter, when I asked him for his views, pointed to a group of poorly dressed men who were sheltering from the rain under an arch leading into the station.

"Refugees?" the porter declared. "*And what about those poor devils who can't get a job for love nor money? The only work some of them have had for years is a week or two helping with the Christmas rush.*"

On Saturday, January 14, the entertainment industry deducted 10 per cent of its takings for the benefit of the Lord Baldwin Fund for Refugees. A few days before this I was at a cinema in which, as part of the news-reel, a short speech was given by the Archbishop of Canterbury. This was an appeal for help on behalf of the Fund. The Archbishop's quiet and modulated voice fell on deaf ears. When the appeal came to an end there was not the sound of a single hand-clap. But there were loud murmurs of: "*What about our own unemployed?*" and the commentators were not booed. On the contrary, "*Hear, hear's*" came from all parts of the cinema. And this mild demonstration was not inspired. It was the voicing of spontaneous disapproval.

The British working man thinks that charity

should begin at home, and his feelings on the matter are a good deal more intense than our leaders realize. The working man simply cannot understand why money should be poured out for aliens when starvation, or something very much like it, stalks through what our politicians like to describe as the 'Special Areas.'

Now this is an attitude that any sensible person can readily understand and appreciate. The man who lavishes hospitality on strangers while his own flesh and blood are living in dire want is little better than a humbug. He might, in fact, be described as a hypocrite, and while, perhaps, that is not an exact parallel to the case of alien refugees it is near enough to it to make comparisons decidedly uncomfortable. The time to consider help for refugees is only when distress has been removed from our own country. That, at any rate, is the feeling of many millions of Britons to-day, and if they had a chance they would express it in no uncertain terms.

Earlier in this chapter there is a quotation from a leading article in the *London Star* which contains this sentence. '*Those who have felt uneasy at providing for foreigners instead of for our own (though it is usually found that those who give to one give to both and critics often give to neither)* . . .' That criticism is certainly true of some cases, but it misses a very vital point. There are millions of critics who complain about providing for foreigners instead of for our own, and these critics do not give money either to refugee funds or to appeals for Britons. They do not give money for the simple reason that they cannot even provide for themselves and their

families. Can they be blamed for feeling bitter when they see money poured out like water on the aliens flocking to our shores? Is it fair to heap scorn upon them because they think first of their own undernourished and poorly clad children?

There could be only one result to all this envy and ill-feeling. The majority of, or indeed, nearly all, refugees at the present time are Jewish, and the ordinary man, having no desire to go in for subtle distinctions, immediately translates his ill-feeling into dislike for all Jews. But it is a sullen dislike. The working man hesitates to express it openly for fear that he will be accused of cruel lack of charity, and, at the same time, he vaguely fears that criticism of anything Jewish may lead to the loss of his job, or the cessation of his unemployment benefit. The idea may sound fantastic, but anyone who cares to investigate the Jewish question soon finds that fear of Jewish influence is a very potent silencer. And so we have the extraordinary situation where there is a considerable opposition to monetary support for refugees, yet the opposition is almost entirely inarticulate. About the only thing that would cause it to break silence would be a large refugee influx into jobs now held by Britons. With the breaking of the silence would probably go something like a revolution!

Yet the present trend of events is bringing that revolutionary upheaval much nearer than most people imagine. The refugee problem, serious now, is only just beginning. If this country is called upon to handle the refugees who will be seeking sanctuary in the next few years, we will have to deal not with a few thousands, but with millions. Con-

servative estimates put the figure at 5,000,000—one-eighth of our population. The strain that may be caused is not difficult to appreciate.

Before going further, however, it would be advisable to consider the position of the refugees themselves. Are they, as many sections of the Press describe them, a poor, illiterate, wretched flock of human sheep, without a penny in the world or without any means of sustenance? Or are they, as anti-Semitic propagandists declare, better off individually than the average British working man. The true answer seems to lie somewhere between these two claims. Many of these refugees are in a pitiable state—homeless, penniless, and hunted from pillar to post. But, on the other hand, it must also be remembered that the majority of those who arrive in this country do not, by any means, appear to have suffered privation.

When the German 'pogrom' of November, 1938, burst into the headlines of the world's Press, a number of newspapers with Jewish sympathies let themselves go on the pictures they painted of German pillage and destruction—but they also let the cat out of the bag. In describing the scenes in Berlin streets, the *News Chronicle* told how gangs of hooligans ran amok in the Kurfurstendamm, the fashionable shopping centre of the German capital, in Friedrich Strasse (the Bond Street of Berlin), and in the Frankfurter Alley (Berlin's Whitechapel Road). Yet when the gangs had finished their work of destruction, the paper added, almost every other shop window in those thoroughfares was smashed in. I confess to gasping as I read of this pillage, until it occurred to me that if the Jews owned so

many shops in the streets mentioned they could not have been as badly off as previous newspaper reports had affirmed.

According to the estimates of the German Propaganda Ministry, the collective wealth of the 500,000 Jews then in Germany was £800,000,000. Even if we reduce that figure by half, it still gives the Jews an average of £700 per head of population, a figure that is not exactly indicative of utter poverty. Sentiment, indeed, can often be the enemy of fact.

Another very important point is this. It is claimed that the Jewish refugees who have arrived in this country have not displaced British workpeople, but by setting up new industries here have actually given jobs to 15,000 British workers. If this is so, then those who have arrived here could not have been as poor as refugees are usually described. Yet, and this only makes the mystery deeper, the currency laws now in force in Germany are supposed to be so stringent that no one, a Jew in particular, can get German currency out of the country. How then have these industrialists managed to start the concerns that now give jobs to 15,000 British workers? It is this mass of conflicting evidence that only makes the problem harder than ever to solve.

The commentators cannot have their cake and eat it. There have been numerous reports describing how wealthy Jews have smuggled large sums across the German frontier, or have so juggled with credits as to get their capital out of Germany almost intact. This has only brought grunts of approval from various Britons who admire ingenuity in whatever form it is practised, though

the same people are usually among the first to talk feelingly on the sanctity of the law !

In other words, most of the Jewish refugees from Germany who have landed in this country have not found themselves hurled into the poverty and distress that beset some ten million Britons. No one would deny the pain inflicted on men and women who are uprooted from their homes and are forced to seek sanctuary elsewhere, but the fact remains that many an unemployed man in our 'Special Areas' would gladly face compulsory eviction if it meant happier and more prosperous conditions in less depressing surroundings.

At this juncture it is essential to point out that regard for the distress among those of our own race does not in any way imply lack of charity towards refugees. On the contrary, no man or woman of Christian upbringing could repress a shudder at the thought of what many refugees have had to endure. But first things must come first, and grave trouble is being stored up in this country when there seems to be so much pity to spare on homeless wanderers from abroad and little or none for the appalling poverty on our own doorstep. It is neither unreasonable nor uncharitable to argue that, before providing for refugees, we should make life worth living for the millions of Britons who live on the poverty line or, in many cases, well over it.

While hundreds of little refugees were spending Christmas in comfortable camps and luxurious private houses, millions of little Britons were wondering, as they shivered with cold, why Father Christmas had passed by the dirty, squalid homes in which poverty and unemployment forced them

to live. Many a British journalist, too, thrown out of work by reorganizations, amalgamations and 'economy drives' must have smiled rather cynically when he read that his Union was trying to find money for journalists in Czechoslovakia at the very time when the Union's Special Unemployment Fund coffers were empty.

And the more one studies the refugee question, the stronger must be the suspicion that charity towards the victims of persecution is not the only motive inspiring those who resent any suggestion that British affairs should come first. There appears to me to be more than charity in it. To publish long lists of subscribers to refugee funds might, in a way, be regarded as a mild form of blackmail. Could a firm doing large business with Jewish interests, for example, afford to have its name omitted from any list that would benefit Jews?

A significant comment in this connection appeared in the City pages of the *Evening Standard* on January 11. The City Editor pointed out that there was no good case for the ladling out of shareholders' money to charity, except to charities connected with the trade in which the companies concerned operate. This comment was followed by a letter, published a few days later, in which Viscountess Broome drew attention to the fact that the Union Castle Steamship Company had subscribed £210 to the refugee fund, whereas the holders of the ordinary shares in the company had received no dividend! As the Viscountess put it: 'Surely the owners of these unfortunate shares are entitled to a dividend before the company can occupy itself with philanthropic work.'

I do not for one moment infer that this steamship company was actuated by anything else but motives of charity, yet the fact remains that it is quite simple for a form of indirect compulsion to be exercised, and even exercised without any pressure on the part of the Jews themselves. The public acknowledgment of subscriptions to various funds is fast becoming a 'racket', a fact that those in touch with these affairs would readily confirm. Yet, even with all this, the Lord Baldwin Refugee Fund has, to put it quite bluntly, been a miserable 'flop'. Give the British public a good cause and no nation is as generous. At the time of writing, the Refugee Fund has collected some £400,000 after five weeks of the most intensive publicity. The annual Poppy Day collection normally realizes £200,000 more, in the coppers of the British public.

In his book *No Ease in Zion*, Mr. T. R. Feiwel discusses the position of Jews in all parts of the world, and he makes the very interesting point that, compared with Jews in other parts of Europe, the German Jews are relatively well off.

'*The German Jews, if not the Austrians,*' he declares, '*were relatively few and relatively well off. They included numbers of skilled technicians and many of them have been helped to emigrate. It speaks a great deal for German discipline that, in spite of continuous newspaper exhortation, only a single pogrom has taken place in Germany.*' (Note. This was written before the events of November, 1938, so the single pogrom quoted must be increased to two.) '*The 4,000,000 to 5,000,000 Polish and Roumanian Jews,*' Mr. Feiwel continues, '*have no such physical security, nor any real chance of migration. Until fifty years ago, under*

the East European feudal regimes, they formed the small commercial middle-class of these countries. To-day, during the chaotic phase of capitalist transformation, they are slowly being expelled as a foreign body.

Under semi-Fascist governments, State-aided processes of "Polonization," or "Roumania for the Roumanians," are in full swing. If the piecemeal elimination of the Jews from one economic position after another is slow, particularly owing to the superior skill and desperate efforts of the Jews, it is thorough, and with every year the Jews are sinking further into a state of overcrowding, unemployment, pauperization—and hopelessness. If this slow grinding process of plundering and expelling the Jews is continued long enough, the Polish and Roumanian Jews will in the end be slowly starved out, lingering in miserable poverty, dwindling again to small, wretched Ghetto communities, to slow death by starvation.'

There is no lack of evidence to support this description of the plight of Polish and Roumanian Jews, and surely, if we have charity to spare, they should be the first to receive it—and not the relatively well off Jews from Germany and Austria. Yet, when it comes to admitting refugees into this country, the vast majority—probably 90 per cent—are of German or Austrian origin. And when certain sections of the Press cry out against brutality towards Jews, in nine cases out of ten it is the German Government that is attacked. Would it not be mere logic to attack all Jew-baiters? Why concentrate on Germany when the facts prove that there are millions of Jews in other European countries who have much greater hardships to suffer? Why, again, concentrate on Germany, where 500,000 Jews are faced with expulsion, when

in Roumania, a much smaller country, nearly the same number will be expelled? And Poland actually wants to be rid of 1,000,000 Jews.

Is the clamour to admit these German and Austrian refugees based on charity alone? Is it based on the hope that better results might be achieved by permitting the entry of skilled technicians while ignoring the misery of starving peasants? Or is it even a case of recruiting as many potential warriors and engineers as possible against the day when certain international elements will set alight the powder trail leading to war with Nazi Germany, assuming, of course, that Nazi lust for power and possible world domination does not start that war before any international group could bring it about? Or, finally, is it, as has been suggested, that the genteel British think it a horrible thing to allow professors and doctors to be persecuted, but not nearly so base a crime if the victims are mere bricklayers?

The reader can supply his own answer, but it is quite obvious that some of the 'charity' now being displayed is not of a type to commend itself because of its pick-and-choose attitude. If real charity does discriminate at all, it discriminates in discovering and helping those who need aid most urgently.

But whatever the motives may be, the refugees are here and there is no knowing how many may follow. Speaking on November 21 last, Lord Winterton, Chancellor of the Duchy of Lancaster, remarked: "*We are prepared to take as many children under seventeen for education in this country as the voluntary organizations can provide for, and we*

hope that in this way many thousands of children will be admitted in a short time."

Jewish organizations, a day or so previously, had guaranteed that the refugee children would not become a burden to public funds, and that they would emigrate as soon as their training was finished. But an appeal, issued on November 25, from the organization presided over by Lord Samuel and Lord Selborne did not follow up that guarantee. The appeal stated that "*the children will have to be maintained, educated, and trained for occupations which are in demand here or in the Dominions or Colonies.*"

It would be interesting to know the occupations for which there is a demand here at a time when the unemployment total is steady near the two-million mark. The outlook was well stated in a leading article in the London *Evening News* of November 25, where it was remarked that "*here there are not enough occupations to go round among the British children who have been trained for them at the expense of their own people and who if they are elbowed out of those occupations by "thousands" of young aliens will become a "charge on public funds."*" If these innumerable young refugees grow up into trained additions to the army of adult refugees in our midst, all of them competing against Britons for jobs, then no one can prophesy the trouble that is in store.

As far as the unemployed themselves are concerned, the Government and Jews of every class in this country would do well to ponder upon the wise words of Mr. Lipson, Independent Conservative member for Cheltenham, when he spoke in the House of Commons debate on unemployment

on December 23. *"Unemployment is not only a tragedy," he said, "but also a matter of serious political consequence. It was the existence of 6,000,000 unemployed in Germany which helped to create the Nazi Party, and we could not blind ourselves to the fact that men and women who are unemployed in large numbers are bound to be tempted by extreme proposals from either the Right or Left."*

The reality of the temptation has been well expressed by Sir Stafford Cripps who, in a memorandum sent to Labour M.P.s, candidates, and local Labour organizations urging the formation of a Popular Front of Opposition Parties, stated that there is to be found in this country *'the same quality of vague and undirected discontent which preceded the success of Fascism in other countries.'* And as Fascism always displays anti-Semitic tendencies the inference is obvious.

Former conditions in Germany bore a very close resemblance to conditions in this country to-day. When German misery was at its worst, German Jews seemed to be prosperous in comparison with the remainder of the nation. I know from personal experience in Hamburg and Bremen, at that time, how the average German felt about it. I well remember listening to the complaints of several former captains of German Atlantic liners, then eking out a bare existence on the wages they earned as ships' watchmen. They blamed the Jews for their plight without any promptings from the infant Nazi Party. The rise of German anti-Semitism is recent history. What we want to ensure is that the same explosion does not envelop Britain.

What, for example, must the unemployed father of a growing family think when he reads, in the same newspaper, that (a) it is the highest form of patriotism to rear as many healthy children as possible, and (b) that the estimated cost of maintaining a refugee child is 9s. a week while a benevolent Government allow him, by way of unemployment benefit, the princely sum of 3s. weekly for each of his children? Perhaps he may be forced to wonder if the children of foreigners are three times as valuable as little Britons.

Yet, far from appreciating the dangers of the situation, even the Socialist Party does everything in its power to further the cause of refugees, apparently not realizing the damage that may be done to Trade Unionism in general. If cheap labour is to become available, be sure that there are plenty of employers to take advantage of it—and not all those employers are Gentiles. In short, we seem to be deliberately fomenting a situation in which all the country's explosive elements are being bottled up. If the explosion does come, more refugees will leave this country than ever came into it.

CHAPTER IV

COMPLAINTS AGAINST REFUGEES: THE PALESTINE PROBLEM

IN the previous chapter reference was made to the widespread dissatisfaction caused by the general attention lavished on refugees at a time when so many of our own race are suffering grievous want. The general aspect is of the utmost importance, but so are the particular cases that keep coming to notice with increasing frequency, and the behaviour of certain refugees towards the people of the country that is sheltering them. Anti-refugee sentiments, and general anti-Semitism, are not created only by the fact that refugees are well treated. There is more to it than that.

At a time when hundreds of refugee children were being received into this country the news was made public that the country branch, at Tadworth, Surrey, of the Hospital for Sick Children was being closed owing to lack of funds. It was also mentioned that the annual cost of maintaining this country branch was about £10,000, or half the amount received daily for more than a fortnight on behalf of the Refugee Fund. In such circumstances one could readily imagine the feelings of the parents of more than 100 sick children to whom the closing of the hospital branch meant a definite

slowing-down in prospects of recovery. Fortunately, the London County Council intervened at the eleventh hour to keep the branch going.

Another example was the remarkable promptitude shown by the Post Office in bringing out special green-covered stamp savings books to enable people of moderate means to subscribe to the Refugee Fund. Arrangements were made to accept ordinary 6d. savings stamps, which, when purchased, were to be stuck in the spaces available. Many significant comments were made upon this, mostly to the effect that the Post Office could move with amazing rapidity when it came to helping along the Refugee Fund but not so quickly in pushing forward any similar scheme for distressed Britons. The point about such comments is not so much that the argument is a logical one, but that many people are now ready to seize any opportunity for stressing preferential treatment when it is shown to aliens.

Much more specific, however, were two cases reported in the *News Chronicle* and *The Times* respectively, and it says much for the fairmindedness of the newspapers in question that they should publish facts contrary to their pro-Jewish sympathies. The first case was a letter, published in the *News Chronicle* of January 11, from the Chairman of the London Philanthropic Society, a body with a long and honourable record. The letter read :

'British generosity has responded warmly to the appeals made on behalf of the victims of war and political persecution abroad, and this is to be applauded. But some of our deserving charities at home are feeling the

pinch. This organisation, for example, has for close upon one hundred years distributed coal, bread, and milk to needy cases in London, Brighton, and Hastings. And now, when the need is greatest, and the call for means to combat the severe weather urgent, it finds itself with a diminishing subscription list.'

Not only, therefore, are the seeds of discontent sown among the unemployed, but old-age pensioners and many others without means of support are made to feel the pinch for the benefit of refugees. Could anything be more inequitable?

The second case was reported in *The Times* of March 3, 1939, and dealt with the comments of Sir William Goschen, Chairman of the London Hospital, who spoke at the Quarterly Court of Governors, held on March 1. Sir William referred to the adverse effect upon home charities of the huge amounts collected for causes connected with the international situation. He said that he knew those demands were pressing, but the idea that schemes of home charities could easily be postponed till better times had its dangers.

'Sir William said that the London Hospital laboratories were so cramped for space and for equipment,' The *Times* report continued, *'that the actual work of the moment could not be carried on properly. The aural wards, too, demanded urgent reorganisation, and for the dental department they had a grant promised on condition that the reconstruction work was in hand by a certain date. All these projects were not extravagant visions but urgent practical needs for the benefit of suffering patients.'*

'The report presented by the House Committee stated that although funds had been well maintained to meet

normal expenses the response to the bi-centenary appeal for £325,100 had fallen far short of expectations. The international situation brought appeal activities practically to a standstill and the charitable stream was diverted to foreign and refugee funds.'

Yet such examples as those which are quoted above do not concern direct refugee competition with British workers. What, then, is the position as far as direct competition is concerned? According to the President of the Board of Deputies of British Jews, refugees are only admitted to this country under stringent conditions. Guarantees have to be provided that no refugee shall become a burden on any public fund, and no refugee can take a job without the permission of the Home Office and the Ministry of Labour. And if the refugee does find a job he can only take it on condition that British labour is not displaced. This sounds excellent in theory, but how does it work out in practice?

Official statistics on the subject are suspiciously vague. Ministry of Labour figures showed that, at the end of May, 1938, there were 196,852 aliens resident in this country, of whom 21,568 were in jobs, 13,576 of those jobs being connected with domestic service. These figures, of course, could not include the exodus from Austria as a result of the Anschluss, nor the large number of Germans who have left Germany since November last. When the figures for 1938 are published in detail they will undoubtedly set up a new high record.

But the figures quoted make no mention of Jews. They refer only to aliens, and it is, therefore, impossible to state with any accuracy how many

refugee Jews have been admitted into this country. But it must be remembered that, in the main, Jews are the only people with any real reason for leaving German territory, and the influx is so large that a big hotel has had to be leased to deal with the rush. Is it unreasonable to ask, in the prevailing circumstances, that an exact figure of Jewish immigrants should be provided as soon as possible? In a former chapter reference has been made to the dangers of secrecy and evasion in such matters.

One must also wonder if the strict letter of the law is being observed with regard to refugees and employment. One case cited concerned a shoe factory in North London, where a Jewish refugee was reported to be working for a salary of 30s. a week; a salary, incidentally, below that agreed upon by Trade Union negotiation. Yet, very soon after he had been given employment, a number of British workers were alleged to have been dismissed on the grounds of 'economy,' though the refugee stayed at his bench.

About the same time, December, 1938, reports were current in the East End of London to the effect that refugee Jews were obtaining unemployment benefit by the most dubious means. Though detailed facts and figures could not be obtained, the main thread of the reports appeared to be that East End Jews were providing English-speaking refugees with stamped insurance cards, which purported to show that the refugees had been working sufficiently long to enable them to qualify for benefit.

The following extracts from the *Sunday Pictorial* of January 15 throw some light on the rumours.

'European refugees are stealing jobs from Britons by the hundred every week. Many aliens are employed at £3 a week, of which the employer pays about 30s., an office-boy's wages. The balance comes from Woburn House, headquarters of one of the refugee funds, to which the average Englishman was a large and sympathetic contributor.

'Aliens are disrupting conditions in the tailoring trades, and as many as thirty exiled aliens work in one workshop measuring 15 ft. \times 15 ft. The Trades Board Acts and Factory Acts are openly flouted.

'Hundreds of aliens are entering the country illicitly. They will, if necessary, work for their bare keep. Dock districts of every large port are packed with foreigners trying to earn enough unemployment stamps to qualify them for the dole and afterwards unemployment benefit. Those qualified for unemployment benefit work and still draw benefit. They accept a low wage on condition that they can have time off to enable them to sign on at the Labour Exchanges. This is at the expense of our own British unemployed, who are genuinely in distress. The Ministry of Labour investigators do their best. But one huge district embracing 250,000 people has only two inspectors allocated to it. And this is the same throughout the country.

'A side line is the sale of insurance stamps by aliens. With twenty stamps on a card they can apply for unemployment assistance benefit, and with thirty stamps are eligible for standard benefit. When this is exhausted they automatically go on to the U.A.B. A matchbox full of stamps can be bought for half a crown in many districts.'

Whether refugees, in such circumstances, would realize that they were abusing British hospitality is a matter of doubt. But it is very significant that

a code of conduct, in the form of a booklet, was issued to refugees earlier this year by the Board of Deputies of British Jews and the Council for German Jewry. It laid down rules to govern the conduct of refugees in this country, and aimed at preventing refugees from doing anything likely to disturb British public opinion.

One is entitled to ask if this was intended as a guide to people who knew nothing of British ways, or if it was issued to put an end to existing bad behaviour? The critical have expressed the opinion that the booklet was issued to curb tendencies that had already caused trouble, the argument being that if it was intended only as a guide to newcomers to this country, then it should have been issued many months previously, when the inflow began. Further, a guide of this nature would, in ordinary circumstances, be issued privately and not be given widespread publicity. There seem to be reasons for believing that British Jewry regards, with apprehension, the real feelings of the public towards refugees in general.

Among the statements made in the booklet were the following: *'The British Government is very sympathetic to the tragedy of refugees from greater Germany and other countries, but you must realize that the maintenance of refugees must be borne by the Jewish community and not by the British taxpayer. It must not be said that the refugees are taking work away from British workers.'*

'You must not accept any employment, paid or unpaid, or engage in any business or profession without written permission from the Aliens Department of the Home Office. You may not be a volunteer (unpaid

worker) without such permission. Nor may you take permitted work at a wage less than the customary wage.'

One might ask here how a refugee could tell what the customary wage should be in any profession or occupation. If the inference is that Trade Union standards are to be adhered to, then one might refer to the fact that the Union rate for cabinet-makers in the furniture trade is 1s. 9d. an hour, and that in a large number of Jewish-owned, mass-production furniture factories the highest rate paid to cabinet-makers was 1s. 3½d. an hour, for a week of eighty hours and with no provision for overtime!

The booklet goes on to give the following hints :

'Spend your spare time immediately in learning the English language and its correct pronunciation. Do not criticize any Government regulations, nor the way things are done over here. Do not speak of "how much better this or that is done in Germany." Be loyal to England, your host.'

Those hints will probably be appreciated by many refugees, but there is no doubt that the tide of immigration has swept in a number of undesirables to whom such appeals will have no value. The dangers of this were admitted by the Home Secretary in his November 21 speech in the House of Commons.

"There are few, if any, hon. members who look upon this problem (immigration) with greater sympathy than I do myself," Sir Samuel Hoare declared, *"but we must be careful to avoid anything in the nature of a mass immigration. That would inevitably lead to the growth of a movement which we all wish to see suppressed (i.e. anti-Semitism). That means we must keep a check on individual cases of immigrants. I agree*

that we must have as little red tape as possible. None the less, it is essential if we are to avoid an influx of undesirables behind the cloak of refugee immigration that a check be kept on the individual cases. That must inevitably involve some delay."

Whether all undesirables have been kept out is another matter. This much is certain. Never have British Customs officers been kept so busy examining and pouncing upon the belongings of incoming aliens, particularly Germans. In fact, protests have been made by responsible sections of the British jewel-mounting and other trades against the wholesale manner in which lenses, cameras, and other goods have been smuggled into this country. The smugglers cannot bring capital out of Germany, so they convert whatever cash they possess into goods, try to smuggle the goods concerned into Britain, and then attempt to sell the articles as a means of obtaining British currency. A number have certainly been caught by the Customs authorities at various ports and airports, but others have succeeded in getting through.

Before leaving the refugee question, however, some mention must be made of the Palestine problem. It is not the purpose of this book to discuss the pros and cons of what is a purely political and colonial matter, but several points do need to be made clear because the whole issue seems to have become unrecognizable behind a smoke-screen of propaganda.

Whatever the merits of the case may be, the issue is quite clear. The British Government of 1915 promised the Arabs their independence if they would fight for Britain against the Turks, who then

dominated Palestine. The Arabs, seeing in the proposal a promise to set up an independent Arab state that would embrace Palestine, agreed, and put up a fight which contributed towards the Turkish collapse of 1917. On the other hand, the Balfour Declaration in that same year (1917) promised the Jews a National Home in Palestine. In other words, two promises were made—and they clashed.

They clash because the Arabs fear Jews and Jewish acumen. They also clash because while the Jews claim to have a natural right to land in Palestine, the Arabs argue that they themselves have been there for centuries and that it would be the height of injustice to turn thousands of Arabs into refugees so as to provide a home for refugee Jews. The Arabs maintain that Jewish immigration should be strictly limited, or otherwise the Jews will obtain an economic stranglehold of the country and depress still further the low Arab standard of living. The Jews, on the other hand, declare that they must have a National Home, somewhere, that Palestine is woefully under-developed, and that it is up to the British Government to carry out the promise made by its predecessor.

No reasonable man would blame either Arabs or Jews for putting forward the best case and trying to make as good a bargain as possible, but the solution will certainly not be hastened by the threatening intervention of some sections of British and American Jewry. It would seem that the chief difficulty all along has been to try to induce some calm into the discussions. The need for this calm was obviously seen by Lord Rothschild who, speak-

ing at a Zionist Federation meeting in London on October 25, 1938, warned Jews against allowing their feelings to run away with their judgment on the matter.

"I am convinced that the British Government are not for or against anybody in this business," he said. "They approach the Palestine problem in the only possible spirit, the spirit that incorporates justice to Jews and Arabs and justice to the needs of the British Empire. The decisions at which the British Government arrive are taken with the aid and guidance of non-political commissions which have no axe to grind for either Arabs or Jews."

Compare this statement with the comments of some sections of British and American Jewry. It has been reported, for example, that even President Roosevelt has been drawn into the matter.

'President Roosevelt has made his views known in an interview with a United States Senator. According to Senator R. F. Wagner, the President is prepared to take a "more than formal action" to safeguard the Jewish National Home in Palestine, and to prevent any restriction of Jewish immigration. "I believe," added the Senator, "we are so situated that we can make our protests to the British Government effective." To another correspondent the President writes that "we have kept constantly before the British Government through our Ambassador in London the interest which the American people have in Palestine, and I have every reason to believe that that Government is fully cognizant of public opinion in this country".' (*The Economist*, October 29, 1938.)

'The Jewish problem must now be solved definitely. If the redivision of the world is to be according to racial

entities, then there is no logical reason why the Great Powers shall not compel the Arabs of Palestine to evacuate this small country for the benefit of Israel and emigrate into the other Arab countries, which are large enough to absorb them. It is the duty of our leaders to make full use of this psychological opportunity and apply all the efforts possible that the voice of the Jewish nation shall be obeyed and their national demands shall be respected by those politicians who are managing the world's affairs as if they were their own.' (Hadoar, a Jewish weekly published in New York, October 7, 1938.)

'It is inconceivable that immigration restriction should be contemplated. In any case, it could not be imposed without the co-operation of the United States, which has a direct concern in the administration of the Palestine Mandate. President Wilson participated in the drafting of the Balfour Declaration. The American Government, on its own demand, was consulted in the definition of the Mandate, and in the nomination of the mandatory power.' (New York Times, October 13, 1938.)

Here is first-class ammunition for those who claim that world Jewry is trying to sabotage British attempts at reaching a solution. The critics seem to have some justification for declaring that when President Roosevelt refers to American public opinion he really means American Jewish opinion; that it is nothing short of hypocritical impertinence when an American Jewish weekly wants to uproot a race that has lived in Palestine for thirteen centuries so that the voice of Jewry shall be obeyed; and that if President Wilson's former activities are the basis for intervention in Palestine then the same

might have been said in the case of Czechoslovakia, where American intervention was practically non-existent.

Nor does British Jewry hesitate to utter thinly-veiled threats as to its possible intervention in the Palestine problem should the Government refuse to accept its demands. It is the old arrogance all over again, and it comes to create discord at the very time when conciliation is essential.

One final point in connection with the Jewish refugee problem as a whole is this. Jews are now faced with expulsion from Germany, Roumania, Poland and other parts of Europe, and reported outbursts of anti-Semitism come from every quarter of the globe. Are we to believe, as Jewish propaganda asserts, that all anti-Semitism is based on error and hate, and has no foundation in fact, or must we not be forced to the conclusion that the Jews may have asked for some of the restrictions now imposed upon them? The Jews cannot always be innocent. They cannot always be right, while claiming that everyone else is wrong. There is much more in this anti-Semitism than meets the eye, and later chapters will show further reasons for its prevalence.

CHAPTER V

DO JEWS DOMINATE THE PRESS ?

NO commentary on the present position of the Jews in Britain would be complete without some reference to the Press. It has now become almost a fashion, particularly in anti-Semitic circles, to refer to the entire Press as being under the domination of Jews, and it is widely said that the Jews exercise this domination in two ways, the first being by direct intervention in the gathering and distribution of news, and the second by indirect pressure through the medium of advertising. Of the two, perhaps the second is the more widely-held theory, but the first is also gaining ground, and in examining the charges the simplest way to deal with them is to take them separately.

It can be fairly said, at the outset, that those who allege Jewish domination in the newspapers themselves would have a difficult task to prove their case. Suspicion is one thing but proof is another, and the anti-Semite often bases his charge merely on the fact that the newspapers do not print the news that pleases him.

The number of Jews engaged in the Press is, undoubtedly, negligible, especially in the high editorial posts. There are even fundamental reasons for the fact, of which the chief is that Jews are

essentially traders in goods—not gossip. And of the proprietors of the nine great national daily newspapers, only one, Lord Southwood, is a Jew.

It is, of course, true that Lord Southwood, as the directing genius of Odham's Press, has under his control one of the most important newspaper groups in the country, a group that includes the *Daily Herald*. But even if he aimed at exercising Jewish domination, the task would be hopeless in the face of the intense competition from other equally powerful groups. Moreover, there is no hint of subjugation to Jewish interests in the *Daily Herald*. That paper can pride itself on the fact that if there is anti-Jewish news to be reported it will be reported. A good example of this is the *Daily Herald* campaign to end the sweating of labour in Jewish-owned, mass-production furniture factories.

The mere printing and distribution of news, however, is only one aspect of the organization of the newspaper industry. More important still is the collection of news, not only by the reporters and staffs of the newspapers themselves, but through the news agencies and other world-wide sources of collection. Here, it seems to me, the Jewish influence is much more noticeable.

A case which recently came before the courts provides an outstanding illustration of the way in which Jewish propagandists work, and the skill with which they can get their material into print. Experts in the art of exploiting 'human-interest' stories, they make their opponents of the Right appear as callow amateurs.

The case concerned was that of a German Jew

who, after entering this country illegally, was arrested and remanded. In the ordinary circumstances, this case might not have attracted much attention because instances of illegal entry are becoming unpleasantly frequent nowadays. But the man in question, when first brought before the court, made statements to the effect that he had been lashed while in a Nazi concentration camp, and at once the flood-gates of sympathy were let loose.

Within a matter of hours the propagandists were busy. Not only was it reported that the man's back bore the scars due to lashing, but it was made widely known that his back was also branded with the Nazi swastika. Little, if anything, was said about his character. He at once became the object of widespread pity, and his case aroused considerable anti-German feeling. The propagandists, however, were not even satisfied then. When hard-headed newspaper men expressed their doubts about the branding, it was stated that prominent actors and other people in the public eye had seen the branding for themselves. Yet when the alleged witnesses were asked to verify this, they point-blank denied all knowledge of it.

The case, however, received its full measure of publicity, and organs of Left sympathies played it up as far as they dared. Fortunately, the reading public's memory is short. When the anti-climax, in the shape of the second hearing of the case, was reported, the previous glaring headlines of pity and horror were replaced by others totally different. The refugee in question was a man of the most dubious character, and he was sentenced to six

months' hard labour and recommended for deportation. His story of the lashings, and the propagandist description of his swastika branding, were a tissue of lies, as was his plea that he had come to this country after escaping from a concentration camp.

Passing sentence, the magistrate, Mr. Dummett, said: "*So far from having escaped, so far from having got a kindly shipmaster to bring him over, and so far from being able to establish that he has ever been flogged, the whole of the evidence which we have been able to find out about him shows that it is a string of lies. This is a man of shifty character. He threw himself on the mercy of this country and he has lied and lied and lied.*"

The point to be noted is the way in which the story was seized upon and exaggerated by those who, presumably, wanted the plight of a Jewish refugee to be put in the most pitiable light. The Press, undoubtedly, has been misled by this sort of thing far too frequently in the past few years, and there seem to be signs of a change of front. Editors hate being caught.

The Jewish influence in news gathering undoubtedly works this way, and the fact that it succeeds must constitute a tribute to the skill of those responsible. The Press, therefore, may seem pro-Jewish, not because of any desire to be so but because, so far, propaganda with a pro-Jewish tendency has outstripped everything emanating from other sources.

It is also important to bear in mind the Left Wing sympathies of many newspaper men, sympathies that tend to favour the inclusion, all being equal, of pro-Jewish rather than pro-Fascist news. Not that

Left Wing sympathies make a man a lover or supporter of Jews. It is simply a fact that Left Wing sympathies, by the sole reason of being anti-Fascist, are automatically pro-Jewish. The two cannot be separated.

In the chapter dealing with Jewish secrecy, reference was made to nominee shareholdings, and the Press provides some examples of how important news concerns can be controlled from behind the scenes. No one, for example, knows the identity of the real controllers of Central News, Ltd., the well-known news agency. This question was brought up in the House of Commons when Captain Ramsay, M.P., introduced a Bill to amend the Companies Act of 1929 in respect of nominee shareholdings in news agencies, newspapers, and periodicals.

The Central News had an issue of 1000 £20 shares, or £20,000 capital, and of these 1000 shares 788 were then held in the names of two men, both of them bank officials, and it was impossible to discover who these officials actually represented. Should the amending Bill become law, the names of the real shareholders would have to be revealed. This Bill would also clear up a mystery concerning the *Daily Mirror*, an undertaking in which two large blocks of shares—250,000 and 232,000—are held in the names of nominee banking companies. This, of course, is no proof that the real holders of the shares are Jews, but the possibility is there, and every attempt at concealment only has the effect of heightening suspicion and doubt, on the grounds that the only people who aim at concealment are those with something to hide.

But the fact that the Jews may not control the Press does not mean that they might not wish to do so. Of recent years, owing to the growth of anti-Semitism, Jews have been careful not to express their opinions on the matter. But in previous years Jews openly boasted of their control of the Press, not only through editorships but through the tentacles of finance.

There is, however, a vast difference between the Press of to-day and that of the pre-War era. On one side the difference is summed up by Mr. Hannen Swaffer who, writing in the *World's Press News* of November 10, 1938, said :

'When, twenty years ago, the War ended, journalism was respected in the land. To-day it is discredited. Twenty years ago, advertisers were merely people who paid for space. Now, to a degree that is unbelievable, they dictate newspaper policy. Twenty years ago, circulation managers had to sell the paper or get out. To-day, in many offices, they tell the editor what to put in. Twenty years ago, newspapers had considerable influence on public policy. To-day, cap in hand, some proprietors actually go to Downing Street to take instructions.'

That statement, however, is not without its inconsistencies. If newspapers now have no considerable influence on public policy then how can one explain why circulations, in the past twenty years, have gone up by leaps and bounds, and why many major reforms, now in accepted use, owe their origin to newspaper campaigns. The *Daily Express* campaign for tariffs is a case in point.

But the tremendous development of the newspaper industry has proved a weakness in the sense that finance now plays a much greater part—and

where there is finance there is usually Jewish influence. Amalgamations, interlocking and holding companies, the growth of subsidiaries, all are now part and parcel of newspaper finance, and if Jews desired to burrow their way into the world of the Press there is no lack of opportunity.

At the same time, this point must be made clear. It is rather significant that attacks on the Press come from all sides, pro-Jewish as well as anti! The unfortunate editor spends his life in being bombarded from all angles. When the Press is not being accused of bias in one direction it is being indicted for bias on the other, and the attacks seem to cancel each other out. There can, of course, be no doubt that attempts at dictation are made, but whether they succeed is an entirely different matter.

And even if the growth of the Press is a weakness it is also a source of strength. Newspapers with circulations of 2,000,000 or more, and news groups with enormous financial resources, should be strong enough to stand on their own feet and have sufficient pride in that strength to resist all attempts at dictation from outside. That, in the opinion of people who ought to know, is the case.

The apparent preponderance of pro-Jewish news is the result of other factors, and various references to what is now described as the 'Lie Machine', or the mechanism that produces propaganda, show how easily Jewish interests, particularly in various parts of Europe, can subtly intrude their version to the exclusion of everything else. It has even been said that there are subsidized news agencies which supply a service to world's newspapers at far below an economic price, to say nothing of other

organisms which collect radio outpourings and then pass on deliberate mistranslations for the benefit (?) of the world at large. If finance is the main weapon in such operations then there is no doubt that Jewish interests can provide it as well as anyone else.

There is, however, a big change imminent in news production. The propagandists have badly overstepped the mark in recent years, and there are signs of a definite revulsion of feeling on the part of editors who can no longer trust much of the information that reaches them. If this brings a severe weeding-out of news then the Press and public will gain tremendously by it.

The case of the German Jew mentioned earlier in this chapter is one instance of propaganda overstepping the mark. Another was the general pro-refugee campaign launched last November. It was not until many newspapers had gone so far that they could not retract that it was realized how the campaign had fallen flat. It had a magnificent send-off, so magnificent, in fact, that many people must have become automatically suspicious, and ready believers of the stories which told how newspaper photographers had implored refugees to adopt a hang-dog attitude for purposes of Press reproduction. And more than one national newspaper made pointed comment on the well-fed and prosperous appearance of those refugees who were supposed to be *in extremis*.

It is also beginning to be realized that there are tremendous dangers in allowing such propaganda to occupy an inordinate space in newspaper columns. No believer in Press freedom wants to see

the British Press cringing before anyone who threatens it because its news is not favourable to a particular cause. But it is one thing to maintain a fair balance of legitimate criticism and another to print the reams of propagandist material fostered in this country and in all parts of the world. How violently, and with what justification, the German Press could have pounced on the tissue of lies that dealt with swastika brandings in Nazi concentration camps.

This deliberate distortion is not only a danger to Jews but to the whole world, which might easily be engulfed in a major war as a result of it. And as far as the Jews alone are concerned, this continual pushing of pro-Jewish material can only, in the long run, lend colour to the exaggerated statements made by anti-Semitic elements. At the same time, it is essential to note that anti-Jewish propaganda is almost as rife, even if it does not succeed in forcing its way into print, and an equally unbalanced state of affairs would arise if dictation came from the Right.

The essential need of the day is news pure and simple, and that from sources which can be trusted. That such a policy is a good one is proved by the enormous success of the *Daily Express*, which consistently prints news that some other newspapers either miss or reject. That is the one great advantage possessed by a newspaper that is free from the apron strings of any Party or faction.

Taken all in all, one can in all sincerity absolve the Press as a whole from the charge of editorial bias in favour of Jewry, and from the accusations of continual suppression of unpleasant facts. The

real culprit is the skilful, and often malicious propagandist, who supplies the 'human' stories so much in demand to-day. The effects can even be seen in the Palestine question. In the report of the 1937 Royal Commission on Palestine, the following remarks were made, and they have a very topical bearing on the subject. They refer to *'the inequality of opportunity enjoyed by the Arabs and Jews respectively in putting their case before Your Majesty's Government, Parliament, and public opinion in this country, and the Arab belief that the Jews can always get their way by means denied to the Arabs.'*

At the same time, it is worth bearing in mind that public demand helps the propagandist, and the public cannot altogether escape some share of the blame. The public will have the very latest news, and their demand for it can only be satisfied by breakneck speed on the part of newspaper men. The old and leisured days of journalism are gone for ever. There is scarcely any time to spare for the checking of facts that arrive just before newspapers are going to press. And such a torrent of material pours in on Fleet Street every day of the week that few can blame overworked newspaper staffs if a subtle item of propaganda does, at the last moment, worm its way into print. The offenders are not the long-suffering men who have to deal with it, but the wizards of distortion who care little as to what happens as long as their efforts appear next day in black and white.

CHAPTER VI

THE JEWS AND ADVERTISING

'ON the early afternoon of Sunday, October 9, the German Dictator, Herr Hitler, fortified by the Munich Agreement, and by the scrap of paper which he and the British Prime Minister had signed, publicly told Great Britain to mind her own business and not to meddle with Germany's business; and on pain of German displeasure, he placed his veto on the return to office of three prominent British public men.

'When this news was broadcast on the evening of Sunday, October 9, the whole nation was moved to wrath. Of the depths of its wrath hardly a hint was given next morning in the leading British newspapers, some of which were almost apologetic. Inquiry into this humiliating behaviour on the part of our "free Press" elicited the information that certain large advertising agents had warned journals for which they provide much revenue that advertisements would be withheld from them should they "play up" the international crisis and cause an alarm which was "bad for trade". None of the newspapers thus warned dared to publish the names of these advertisement agents or hold them up to public contempt. And this at a moment when it is of the utmost importance to unite the country in defence of its freedom, or maybe, of its independent existence.' (The Press, by Wickham

Steed, Penguin Series. Postscript dated October 14, 1938.)

'Any journalist of my experience knows beyond the shadow of a doubt that advertisers do try to influence the policy of the newspapers they support.' (Arthur S. Wade, formerly City Editor of the *Evening Standard*, London, in a letter to the *World's Press News*, November 24, 1938.)

'I noticed only last week that the Government had to meet the accusation in the House of Commons that advertisers had withheld advertising from newspapers which had criticized the Munich settlement. We could have told the Government at once that such an allegation had no foundation. The media we advertising agents use are selected on the basis of the advertising influence they exert, not on that of their political opinions.'

'I see that Mr. Wickham Steed has been expressing similar pernicious nonsense regarding the influence of advertisers and advertising agencies on the Press. His accusation is that we persuaded editors to omit or tone down depressing news lest it might dishearten the public and so cause them to refrain from buying. Such an allegation is patently false. It is a loose and untrue statement. None of us has the necessary influence to achieve such a result.' (Sir William Crawford, in his presidential address at the annual dinner of the Institute of Incorporated Practitioners in Advertising.)

'Is there any case to be made against the way newspapers are conducted in this country? During many years' service now I have noticed much in many countries,

and I say with conviction that truly this country should be grateful for its great national newspapers. They are uncorrupt. They cannot be bought. They do not deal in scandal. A man's private life is his own. The great popular newspapers are for ever fighting not for the privileged few, but for the rights of the masses. Every point of view is represented in Fleet Street, and it is open to anyone to start and build up a newspaper.' (Viscount Castlerosse, *Sunday Express*, December 7, 1938.)

.

In these days it is rapidly becoming impossible to pick up any anti-Semitic organ without coming across some statement to the effect that the Jews control the British Press through the indirect medium of advertising. The argument is that Jewish commercial interests, by being able to place or withhold a huge volume of advertising revenue, are thus enabled to dictate to their advertising agents and through them to the Press, as to the editorial matter that shall, or shall not, appear. And anti-Semitic organs are not alone in their denunciation of advertising interference with editorial matter. The foregoing quotations show that two prominent journalists, while not in any way specifying Jewish interference, do believe that general interference takes place.

At this juncture, however, it is important to note that if advertisers do dictate to the extent claimed, that dictation could not be exclusively Jewish. There is no shortage of advertising statistics, and they show quite clearly that while Jewish concerns undoubtedly control a large

volume of advertising a much larger volume is controlled by Gentiles. The Jews have nothing like the stranglehold which it is alleged they exercise over the Press. Further, if interference in editorial policy does exist, then it is quite conceivable that there could be a strong clash of interests between Gentiles and Jews, and the Gentiles would win hands down.

That advertisers do penetrate into the editorial camp is an open secret, and the interference is often based on very slight pretexts, as the following actual instance will show. This occurred at the time when the insurance of the liner *Queen Mary* was being placed, and a journalist acquaintance of mine wrote an article describing how this large transaction would be handled.

In the article he showed the methods by which the various underwriters at Lloyds would take their share of the risk, but in doing this he made a statement that led to some difficulties, even though no slight was ever intended. He mentioned that those responsible for having the liner insured for about £5,000,000 would go to the *only* institution capable of dealing with such a sum, i.e. Lloyds. The day after the article appeared the advertisers were on the newspaper's track.

The journalist was summoned to the office of the newspaper concerned, and was asked if he could, in case of necessity, verify the statement because several insurance companies had been in touch with the newspaper and, as a mark of their indignation, had cancelled about £800 worth of advertising. They were indignant because of the implied statement that they were not financially powerful enough

to deal with a transaction involving £5,000,000. The affair, it is true, was soon settled amicably, but it shows how real this advertising interference can be, and how it could be used in matters of a far more serious nature.

At the same time, it is one thing to try interference *before* a newspaper reaches the hands of the public, and something entirely different to make threats *after* a statement has appeared in black and white. There is a world of difference between the two, even though the withdrawal of advertising after a certain statement might lead to the future suppression of the particular facts. Thus, the insurance companies mentioned previously might, by threats, keep the statements complained of out of all future issues of the newspaper in question, and it would not be a far step to apply this technique to other and more far-reaching matters.

There is, however, this difficulty about control by advertisers over the news of the day. Unless they are prepared to foist a nominee editor on the newspapers concerned, it must be almost impossible to maintain a ceaseless watch over the material that gets into print. Even if general instructions as to policy could be issued, there are always news stories, of a border-line type, which arrive so soon before the time of going to press that it would be impossible to consult the advertisers and get their reaction. Advertising control, in other words, could, at best, be only a loose and remote control, liable to breakdowns at every turn.

On the other hand, some control is undoubtedly better than none, and as it is accepted that interference does take place, the close-knit community

of Jewish interests would be very well placed to make its presence felt. Although, as previously mentioned, the collective weight of Gentile advertising is far more powerful than that exercised by the whole of Jewry, it is extremely doubtful if the Gentiles are anything like as closely welded together as are the Jews. A minority, after all, must co-operate or perish.

An interesting point in connection with Jewish interference is bound up with the statements that have been made from time to time, by Sir William Crawford among others, to the effect that an independent Press, showing its freedom of opinion regardless of advertising interests, is the advertiser's greatest friend. A man who loses confidence in a newspaper must also, the argument runs, lose confidence in the advertisements which that newspaper reproduces. There is a powerful psychological link between editorial matter and advertising, and that which reflects on one automatically reflects on the other.

It is rather significant, therefore, that the *News Chronicle*, whose Left Wing and pro-Jewish sympathies are well known, should, on January 5 this year, refer with approbation to an editorial which appeared in the *Yorkshire Post* of January 3. This editorial dealt with the functions of the Press, and it made the point that the public are not satisfied with the news service of the regular Press. As confirmation of this, the editorial remarked :

' A striking feature of the last year or so has been the rapidly increased circulation of broad-sheets and news-letters, privately owned, which purport to give their subscribers a mixture of inside information and well-

informed comment.' (Incidentally, the *Yorkshire Post* was a little late with its deduction on this score, as an identical deduction had been drawn two months previously, on October 28, 1938, in the *Catholic Times*.)

Thus there are at least three newspapers which express the belief that the Press, as a whole, is losing the confidence of its readers. Consequently, if Sir William Crawford's argument is correct the public is also losing confidence in advertisers! And as that loss of confidence can easily be ascribed to the growing belief of suppression at the hands of advertisers it is not difficult for anti-Semitic elements to point to the pro-Jewish tone of some leading popular dailies, and leave the public to jump to the obvious conclusion.

When this is reinforced by statements from leading journalists, Members of Parliament, and other public figures it is not difficult to see how public trust in the Press can be undermined.

'Now almost every editor in Fleet Street could, and does, tell you stories of how advertisers stop the publication of articles or inspire them.' (Hannen Swaffer, *World's Press News*, January 19.)

'I do not know how we are going to deal with the Press without an entire reform of the method of presenting news and opinions to the country. We now have a Press controlled by financiers, advertisers, and Press magnates; and these people merge news and views together.' (Mr. F. Montague, M.P., speaking in the House of Commons, December 8, 1938.)

One weakness of the charge of advertising control or interference, however, is that concrete

instances are hard to discover. The general charge is widely made, but when it comes to producing the facts there is a curious silence on the part of the prosecution. This may, of course, be due to a fear of the law of libel, but if the champions of real freedom for the Press wanted to strike a resounding blow for that cause they could choose no better means than that of coming out into the open with facts and figures. And the case would have to be one involving important questions of principle. It would be of immense value to the Press, and it might help to settle the violent controversy now raging on the subject of Jewish activities, because, in the present state of national and international affairs, the Jews are heavily involved and have numerous temptations in the way of trying to influence news.

A final word on the question concerns a very recent change of front on the part of those who attack the Press for being dominated by advertisers. There is a section of opinion that now believes the domination exists but that it comes from Finance as a whole, and not from individual advertisers.

This might easily prove to be another flank attack on the Jews because of their domination over Finance! Yet while no stated instance, complete with names and facts, can be produced the clear-cut answer is hard to make. Advertising interference does exist, and it is exercised often on the flimsiest grounds. But whether it penetrates to the core of a newspaper's editorial policy is a different matter. This can, at least, be refuted in the case of several large-circulation newspapers whose

columns often carry matter that the Jews would obviously be very glad to intercept—if they could.

It has been said that the French Press is now so corrupt that there are only about two newspapers that cannot be bought. That, at least, is not true of this country where the financial strength of newspaper groups puts them far beyond the reach of anything save bribery involving millions of pounds. The only danger is that the present tendency to listen to advertisers on matters of slight importance might, one day, prove to be the thin end of the wedge. That day will probably never come, but the Press needs to be on its guard against the activities of all suppressors—Jewish or otherwise.

CHAPTER VII

JEWISH COMMERCIAL MORALITY

IN previous chapters mention has been made of at least one Jewish trait which is not widely known. The ramifications of Jewish secrecy, for example, are only beginning to be recognized outside definite anti-Semitic circles. But there is one Jewish trait that has a world-wide circulation, a trait that is based on a combination of fact and historical prejudice. That trait is the Jew's sharpness in business and his ability to amass wealth with extraordinary rapidity. To the average Gentile every Jew in commerce must be regarded with the deepest suspicion.

Like most generalizations, this brands every Jew, whether financial magnate, business chief, or small trader, as a trickster who evades the law by superhuman cunning. Every honourable and upright Jew is reduced to the same level as the members of his race whose activities are far from creditable, and in the process it seems to be forgotten that Jews do not, by any means, hold any monopoly in the art of driving hard bargains or of indulging in practices that sail very close to the wind of the law.

Yet at the same time the average Jew has an instinctive tendency to business methods which

immediately strike many a Briton as being, to say the least of it, highly unorthodox. Hard and ruthless though modern business may be, there are things which 'are not done'—but the Jew does them; there are methods which most commercial men regard as 'not quite the thing'—but the Jews practise them; there are more or less set principles by which business is carried on—and the Jew flouts them. The whole process is one of outflanking—and irritating—Gentile opinion at every turn.

But it would be quite wrong to ascribe all this to inherent dishonesty or disregard for the law. There are, in the first place, Jews with a reputation that many Gentiles might well envy, and, in the second place, there is that strong racial characteristic whereby the Jew, while obeying the strict letter of the law, cares nothing whatever for ethics or convention. If the Gentile wants to be stupid and sentimental, the Jew argues, then let him get on with it. A Jew has more to do than to waste his time in debating the niceties of business procedure. As men are only in business for the money they can make out of it, why bother about details that have no legal importance or value? Keeping inside the law—and outside prison—is the only thing that matters.

That characteristic is prominently displayed in the business methods of Jews of many types and in Jews of many trades. It explains why Jews flock to businesses which have, as their main attraction, the cutting of standardized prices. It explains why the Jew can never regard any potential customer as the closed preserve of a competitor. To Jews of

this type there are no such things as the ethics of business procedure.

Now that may be just as true as the fact that such manœuvres are quite legal. But as a means of fomenting anti-Semitism in Gentile competitors there could be nothing more potent. The Gentile begins to feel that he is powerless to do anything about the matter—except to libel all Jews as tricksters of the worst type. And the Jews, whose perception in other things is amazing, go blindly on, making enemies for themselves at every turn.

Unfortunately, however, the Jewish race as a whole is saddled with an unduly large proportion of individuals to whom the law is of no consequence. This applies particularly to Britain, as a little consideration will show. The Jews cannot have it both ways. If they hold to the official figure of our Jewish population as 350,000 or thereabouts, then the proportion of Jews who commit certain types of crime is inordinately high. If, on the other hand, that official figure is a wide under-statement there is much to be said for stopping completely any further immigration of Jewish refugees.

Jews, for example, share with Canadians the doubtful honour of practically monopolizing the running of 'bucket shops,' one of the most heartless types of fraud it is possible to imagine. Most of the men who have been indicted as the brains behind such schemes have been of Jewish extraction or birth. And it must not be forgotten that the bucket shop type of fraud offers opportunities for those abilities that make Jews highly successful in legitimate business. Of these, the chief is undoubtedly the art of salesmanship. This fraud

also has the attraction of bringing in money with great rapidity, and that in return for securities not worth the paper on which they are printed.

Investigation of the offences which Jews commit tends to show that these are mostly crimes against society as a whole and not so much against individuals. Bucket shop frauds, insurance swindles, offences against the Bankruptcy Acts and Companies Act, similar crimes do not concentrate their effects on any one individual but over a wide range of society in general. The bucket shop deprives many hundreds of ordinary men and women of their savings, the insurance swindle means, in the long run, that all concerned in the company defrauded will have to pay increased premiums, while bankruptcy offences usually involve the defrauding of a large number of trade creditors. The proportion of Jews convicted for crimes of physical violence, on the other hand, is comparatively small. This is not because Jews are cowards, but rather that the rewards obtainable in such crimes are not worth the risks and sentences involved.

It is also unfortunately true that when the Jew turns to crime he usually brings to it all the skill and organizing ability of which he is capable, a fact fully borne out by any investigation of such cases as that of Leopold Harris, Stavisky, Kreuger, and the numerous other Jews whose names have occupied the headlines of the world's Press. And the pitiable feature is that not only are hundreds or thousands of people defrauded, but men who have hitherto borne irreproachable characters are dragged into the maelstrom and destroyed by it.

The Leopold Harris case was an almost unequalled example of organized fraud, carried on with all the method and skill that would normally be applied to a genuine business. As the ramifications of the plot were unravelled at the Old Bailey the whole country gasped at the diabolical ingenuity that made this the greatest fire insurance swindle of the century. The reader will, no doubt, remember that the Harris gang developed a speciality of setting fire to business premises and then collecting the insurances on the property destroyed. The skill of the fraud, of course, lay in the fact that Leopold Harris had, for years, conducted a genuine business in the surveying of burnt-out premises on behalf of insurance companies. These companies did not often question the claims they had to pay through him, so that no doubt was cast, for a long time, on the fraudulent claims which came through his firm. Yet when sentenced he was a pitiable figure.

At this point it might be convenient to deal with what is a widespread belief regarding the relations between insurance companies and the Jews in general. This belief has it that insurance companies, with some exceptions, refuse to do business with Jews on the grounds that Jews are a bad risk. That belief, in one respect, is certainly not true. No insurance company would refuse a proposal, for a life policy, from a Jew. It would be rather absurd to assume that a Jew would take out a policy on his life with the object of defrauding the insurance company. The only way in which he could commit the fraud would be by committing suicide !

But in other respects the belief has more foundation on fact. Jews, from a fire insurance point of view, are a definite bad risk, as private inquiry among insurance officials will show. Some companies, I have been given to understand, refuse to accept Jewish fire risks, though there are others that will. It is, however, impossible to find any leading insurance official who would make an open statement to this effect. The consequences, from a business point of view, are not difficult to imagine.

In previous paragraphs mention has been made of Jewish complicity in bankruptcy offences, a type of fraud in which Jews often figure. If the Jewish population of Britain is, at most, 500,000, that represents 1.25 per cent of the total population of this country, and one might, therefore, assume that a similar small percentage of Jewish names would appear in any list of receiving orders published in the *London Gazette*. But that is not the case. The percentage is much higher, possibly in the region of 10 per cent. And that is allowing only for the obvious Jewish names that appear in the lists, names such as Cohen, Solomon, and so on. If one were to include the names that might be those of Jews, i.e. Rose, Kirk, Davies, and others, the percentage is almost doubled. This either means that Jews have more adversity to face or that bankruptcy to the Jew is no disgrace. There is little doubt that the latter explanation is the correct one.

In considering such figures, however, there is one fact to be borne in mind. The Jews in Britain are concentrated almost entirely in the large towns, and it is only by analysing Bankruptcy statistics into those relating to town and country, and taking

the proportion of Jewish bankruptcies in towns, that one can arrive at something like a correct estimate.

The Jew does not regard bankruptcy of itself as a disgrace. He argues that bankruptcy is a legal process governed by legal rules, and if the facility is made available then there is nothing shameful in taking advantage of it. The necessity for the step may, of course, upset the Jew just as much as it upsets the Gentile, but the Jew does not regard the actual process as something that will leave him stigmatized for ever. To the Gentile, on the other hand, a visit to Carey Street is normally regarded as a disaster of the first magnitude, a disaster to be staved off at all costs.

Now it is easy to see why a Jew can not only go several times through the Bankruptcy Court with complete equanimity, but why the Jewish tendency to bankruptcy offences is so prevalent. It is merely a case of familiarity breeding contempt, the familiarity being either due to personal experience or to the experiences of other Jews. Jews undoubtedly take abnormal advantage of the facilities of bankruptcy, and, as a consequence, many of the race have found themselves in the dock for criminal offences on this score. The fact that the legal processes connected with filing petitions are extremely complicated only helps the Jew, because his is a brain that seems to have been specially designed for the unravelling of tricky and knotty points of law.

The 'long-firm fraud' is another type of crime to which some Jews are unhappily addicted, and here again the skill for organization is clearly displayed.

In a case heard at the Old Bailey at the beginning of January, two brothers named Max and Ike Rogoff were charged with conspiracy and the obtaining of goods by false pretences. The former was sentenced to three years' penal servitude and the latter to eighteen months' imprisonment. The total amount involved was £1150, and thirty-six different firms in all had been defrauded. Both men asked that twenty-seven other offences might be taken into consideration! It needs little imagination to see how anti-Semitism could, in this one case alone, be spread out over a wide number of people, and offences of this type as often as not have a Jewish brain behind them. Thus is the mountain of anti-Jewish feeling built up, and built entirely by Jewish hands.

No discussion of Jewish commercial morality would be complete without some mention of price-cutting, because the Jews are deeply involved in it. It is safe to say that at least 75 per cent of the retail shops that attract customers by offering goods at less than standard prices are Jewish owned and controlled, and this is a factor that has caused considerable bitterness in trade as a whole.

Now it is no part of this book to discuss the ethics of price-cutting. It may be that the standardised prices of many household goods are exorbitant, that the firms who manufacture them are thinly-disguised profiteers, and that retailers who cut prices are benefactors to the public in general. The rigorous control of prices can only lead to the formation of 'rings', and monopolies of this kind usually end up by holding the public to ransom.

On the other hand, the price-cutter can also do considerable harm to business stability in general, and, in the long run, it is doubtful if the public gain any real benefit. Moreover, retail price-cutting has undoubtedly led to many cases of fraudulent or doubtful bankruptcies, and also to a widespread traffic in stolen goods. Nor does the average price-cutter adopt this method with the benevolent motive of helping the public to make a shilling go a long way. The real object is to drive out of business those neighbouring traders who adhere to the principle of standard prices. When this has been achieved, the former cut-price trader becomes a staunch upholder of those prices he formerly hacked to pieces.

When a Jewish bankrupt trader was examined earlier this year at a meeting of his creditors, to whom he owed a considerable sum, it was revealed that he had come to grief as a result of a price-cutting war in the district concerned. When asked his reasons for indulging in this price-cutting, he openly stated that he had done so because he thought that the other shops could not withstand his competition. He was hoping to outlast them and close them down by 'murdering prices.'

That aspect of the price 'war' is bad enough, but there are far more serious matters to be considered—the various kinds of criminal offences that have been directly created by almost exclusively Jewish price-cutting in the retail trade. It is not my province to praise or condemn those manufacturers who have, for a considerable period, been trying to bring the 'war' to an end. The fact remains that strenuous efforts have been, and are

still being made to bring about a general adherence to standardized prices.

The tobacco trade provides a very good example. Here, at one time, price-cutting was rampant, and many thousands of pounds were spent in trying to put an end to it. To the many tobacconists, most of them Jews, who had built up a large trade by supplying branded cigarettes and tobacco at cut-prices, the ban came as a serious blow. At first they adopted all kinds of stratagems in order to keep their stocks large enough to meet the demands of customers. Supplies often reached the cut-price tobacconist after passing through five different wholesale and/or retail channels, the object being to cover up the trail from manufacturer to shop-keeper. This process even included the removal, from individual packets of cigarettes, of the secret code signs which the manufacturers had devised in order to enable them to trace every consignment sold.

The manufacturers triumphed in the long run, and many tobacconists found themselves on a black list which prevented them from obtaining supplies even at normal prices. They had, therefore, to continue in business with such supplies as they could obtain through devious sources, give up trading in tobacco altogether, or else keep the cut-price business going by trading in stolen goods. Many adopted the last-mentioned, and finished up in gaol as a result. Their activities probably accounted for a large proportion of the 15,000 shop and warehouse robberies carried out every year at the time when price-cutting was at its height.

But this price 'war' is far from eliminated, and in

the grocery trade it is particularly prevalent to-day. But as manufacturers close down on the price-cutters, so there are faked bankruptcies in the trade, and the price-cutters are the principal purchasers, at rock-bottom prices, of the bankrupt stock, which they then proceed to sell at prices far below those of neighbouring traders. The whole system is a vicious circle, and a highly dubious one into the bargain. For every price-cutter who sells below standard prices with the only object of increasing his turnover, there are probably three who do not care how they obtain their stocks as long as they can sell even below economic prices. This applies with particular emphasis to so-called wholesalers who offer goods on a retail basis 'at 50 per cent below cost price!'

Quite apart from the criminal aspect, however, one is continually coming up against the most extraordinary examples of Jewish commercial morality in practice. The Jew puts business not only first, but second, third, and fourth. A typical case in point has been reported recently, a case that is quite on a par with that mentioned in a daily paper, where a Jewish refugee traveller called upon a Gentile manufacturer with the object of selling goods made in Germany—the country that had expelled him.

A Jewish concern in the East End of London is reported to have done—and may still be doing—a considerable trade with Germany, and that in materials which the Germans could easily convert for war purposes against this country or any other future enemy. And this is at a time when London's East End is swarming with Jewish refugees from

Germany, alight with anti-German rage, and when a vigorous anti-German boycott is in full swing! Fortunately for the peace of East London the news was reported to have caused considerable amusement among the Cockney population, though if the materials in question were ever converted into bombs destined for the East End that humour would take on a very sardonic twist.

The war in Spain also provided some notable examples of the Jewish aptitude for taking large profits without personal risk. Many and loud were the protests made about the bombing of 'British' ships that were earning their owners enormous profits—and their crews very large wages—by running cargoes into the war area. A large number of these ships were owned by Jews, Greeks, and other aliens, and one individual owner was reported to have made £1,000,000 profit long before the fall of Barcelona. This fact was well expressed by Sir Ernest Bennett, M.P. for Cardiff Central, who was reported to have made this comment on the matter.

"Greatly as I sympathise with British sailors who suffered from aerial bombs in Spanish ports," he declared, "I have very little sympathy for the shipowners—many of them Jews, Greeks, and other aliens—who, in order to secure very large profits for themselves, exposed their ships and their sailors to the terrible raids within Spanish territorial waters."

The Jews have also created an anti-Semitic rod for their own backs among many of Britain's farming communities, who suffer more, perhaps, than many people imagine at the hands of Jewish-

controlled rings in the wholesale produce markets. London's Covent Garden, for example, has a large proportion of Jewish firms, and many are the reports that have been circulated about the treatment meted out by some of them to primary producers.

A book from the pen of Lord Addison, former Minister of Agriculture in the Socialist Government, gives a glimpse of the way in which the rings work. The book, entitled *A Policy for British Agriculture*, contained the following statement :

' As a producer, the British farmer is a man who can stand up against the world. In the market and in the price rings amongst which he tries to sell his goods he is as weak and as helpless as a child.'

Lord Addison also has some comments to make on *' the unseen medley of agencies that levy toll to-day upon producer and consumer alike, and which it is sought to replace by an orderly and reasonable arrangement,'* and he also condemns the market dealers who *' meet in the pub across the road to arrange what sort of bidding they will engage in to-day.'*

Something of the same nature might be said of cut-price merchants in outlying districts who offer to sell, on commission, the produce of poultry farmers, and who use the same farmers as mere tools in the game of cutting prices all round. Small wonder that the British countryside is a good forcing ground for anti-Semitic propaganda, even of the most outrageous type.

And it must be remembered that the examples quoted here do not concern isolated cases, but

those which occur with monotonous regularity. Further, their significance is intensified by repeated Jewish claims that the Semitic population of this country is so small that we can well afford to give refuge to wanderers from other lands. If the official figures of Jewish population are correct, the incidence of Jewish offences is dangerously high. This is no exaggeration. Reference to cases that come before the law and bankruptcy courts can only confirm the facts stated here.

The question often arises as to what measures can be taken to stop these practices. There are individual cases, of course, where nothing can be done, but those who desire, above all things, that there should be no beginning of violent anti-Semitism in this country must frequently wonder why the powerful and upright members of the Jewish community do not step in and take a hand. Like all minorities, the Jews in Britain are closely knit together, and it should not be beyond them to formulate some policy that would put an end to practices which only discredit the whole name of British Jewry.

The Board of Deputies of British Jews, for example, is a central body with wide powers. It represents and ably supports the activities of many of the best Jews in this country. It has the organized powers to exert at least some measure of control over the enemies within the Jewish ranks. Considering the issues that are at stake, the Board of Deputies might well consider applying some form of discipline in matters of commercial morality.

Something of this very nature, in fact, is believed to have been instituted. In the *Daily Express* of

February 24, there appeared the following report :

' So perturbed are British Jews by symptoms of anti-Semitism here that they have formed secret tribunals of "self-discipline," one to look after each trade and profession in which many Jews are occupied.

' Jews who seem likely to bring the race into disrepute are summoned before the tribunals, threatened with economic sanctions, trade boycott, the obloquy of their fellow-Jews, if they do not abandon the malpractices of which they are suspect—even if there is no legal evidence against them.

' At a meeting of Jews in London the night before last, one of their leading spokesmen said: "We cannot afford the luxury of black sheep. . . . At a time like this, one Jewish fire-raiser may undo the good that has been done by generations of honest, upright Jews."'

A few days later, on February 28, the same column of the *Daily Express* contained this comment.

' Which brings me to another big batch of letters—those provoked by my paragraphs about the "self-discipline" tribunals which have been set up by British Jews.

' Many of these contain specific allegations against individual Jews or Jewish firms. I am forwarding these to the Jewish Board of Deputies, who investigate such grievances.'

It has often been a matter for comment that the Jews are strangely reluctant to come forward with arguments in their own defence. The belief in Jewish trickery has, for example, been allowed to develop out of all proportions and not one word of rebuttal is forthcoming. This perhaps is partly

due to the fact that any explanation might cause embarrassment, and partly because many Jews feel that no defence they could put forward would ever be believed.

Yet it should not be beyond the power of British Jewry to set up some organization for putting an end to the malpractices of some members of the race, malpractices that only reflect upon British Jewry as a whole. That, indeed, is the most lamentable feature of anti-Semitism. It is, unhappily, given plenty of opportunity to attack Jewish commercial probity, and the attacks embrace all Jews.

The wrong method of countering anti-Semitism is to try to stifle all criticism by invoking the aid of the law. Yet, at the end of January, it was reported that a private and confidential meeting of Jewish solicitors had been convened to consider ways and means of putting a stop to anti-Semitism, presumably by an attempt to have legislation introduced which would make illegal any expression of an anti-Semitic nature. It is difficult to imagine anything that would more fully arouse the latent dislike of Jewry that exists in many quarters. Any attempt, on the part of the Jews, to stifle free criticism would be fatal. The real cure is obvious—the removal of the causes of criticism.

CHAPTER VIII

THE JEWS AND PUBLIC MORALS

'WE should now like to see some outspoken articles in the daily papers on the filthy magazines which are flooding the bookstalls. In the days of the Weimar Republic, the German bookstalls were notorious. They were, if anything, worse in Spain, where blasphemy and filth enlisted the most modern arts of book cover design. The plague is now increasing in this country. Certain magazines recently put on the market deserve the attention of the Home Secretary. It would not be a Fascist conspiracy if the police saw fit to confiscate a few issues and to initiate legal proceedings'. ('Catholic Times,' November 11, 1938.)

There is probably no more serious accusation made against the Jews, by anti-Semitic elements, than that they pollute the national life by undermining moral standards in all directions. As the opponent of Jewry sees it, the Jew is in a particularly sound position to do this because he can operate from behind the shelter of his racial ties and strength. In other words, so the argument runs, the Jew can play with fire because the strength of Jewish family life renders him almost impervious to the troubles which befall others who depart from the moral standard. The picture drawn is one of a Jewish community burrowing under national

morals but, at the same time, remaining safe in the collapse that always follows.

This theory is very widely held to-day, not only in the violently anti-Jewish countries, but among the growing anti-Semitic groups here, and it is because the theory is being slowly pushed into national circulation that it deserves some examination. It is also important to note that modern anti-Semitism in Britain has shed such fantastic beliefs as those accusing Jews of ritual murder, and now bases its contentions, in many respects, on quite firm ground.

There are three fronts from which attacks could be made on the general moral code, and these three are the Stage, which includes films ; Art, including sculpture and music ; and the written word. Morals might also be undermined by use of the radio, but that contingency may be ruled out as far as this country is concerned. The usual complaint about British broadcasting is that it is too prudish !

When one compares the general moral standards of to-day with those of thirty years ago, the difference is striking. Yet, thirty years ago, the Stage and Press had considerable influence, and the only important new factor to be introduced during that time was the film industry. When historians of the future come to assess its influence upon national life it is not at all certain that they will consider it an unalloyed blessing.

Hollywood, the world's film centre, has an unenviable record from the point of view of public morals, and there is no doubt that the loosening of marriage ties, and the general lowering of moral

standards, have been spread to a considerable extent via the films emanating from that centre out to all parts of the world. The thinly veiled immorality of many film divorces, the continual marital differences between film stars, male and female, and the never-ending succession of marriages between much-divorced persons have not been to the benefit of the moral code, especially when many of the events have been accompanied by reams of semi-salacious material dealing with the principal figures concerned. The fact that the control of Hollywood, and of the world's film trade, has always been a virtual Jewish monopoly only serves as another rod in the hands of Jewry's opponents.

No one will deny the enormous influence that films can wield, nor could there be any denial of the harmful effects, particularly on younger men and women, which many films have had. The latter fact is quite obvious from the scores of protests made by religious leaders of almost every denomination, and by the concerted action taken against the producers of various films by bodies concerned with the decline in general morality. Not that the activities of the reformers have always been welcome. One Jewish film controller, at a Hollywood gathering in September, 1938, so far threw discretion to the winds as to demand the expulsion from the film centre of those who were trying to form a League of Decency to counteract the degrading influences of films produced by certain Jewish concerns.

But because films have a bad affect on morals is no proof that the Jews went into films with that object in mind. The Jewish leaders of the industry

have, undoubtedly, done Jewry world-wide harm in their sins of omission, their failure to keep adequate control over the medium they commanded. But it is a different matter to try to prove that the sapping of moral strength was the first object. It was not. The Jews went into films actuated by the same motives that drive them into other ventures. They 'got in on the ground floor' when they saw the industry's money-making potentialities, and they have remained there ever since. But their preoccupation in reaping the rewards of foresight quite obviously blinded them to the dangers that might have to be faced, and though films are undoubtedly cleaner as a result of rigorous censorship and the marshalling of public opinion, the harm to the Jewish cause has never been effaced.

In the same way, the preponderance of Jews in those sections of music devoted to 'jazz' and 'swing' has been taken by anti-Semitic elements to indicate a drive on the part of Jewry to debase music all round. That argument, however, is not without its weaknesses. Condemnation of jazz is really a matter of musical criticism, and those who honestly enjoy 'hot' music may be people of the strictest moral standard. It is not wise to condemn a thing solely on the grounds that one does not like it. And, in any case, there are many Jews in the top flight of classical music, both as conductors and artists.

The same applies to sculpture and painting, but here there is a difference. A Jew might go in for surrealism because he could make as much money out of it as the Jewish band leader or crooner can make out of jazz. But jazz does not verge on the blasphemous, while some forms of sculpture and

painting do. Can anyone honestly say that the contortionist figures of Christ that appear in certain 'modern' paintings are devout? Can the ordinary man look, without something akin to loathing, at the monstrosities produced by that world-famous Jew, Epstein? Epstein's works have included a sculpture of Christ that made Him appear as something definitely sub-normal. Small wonder that orthodox Christians expressed their disgust. If this were a jest it was made in thoroughly bad taste.

The quotation at the beginning of this chapter dealt not only with the present day, but with the moral degradation of Germany at a time when the Jews held immense power, and any one who was in Germany at the time could not help being appalled at the filth that was openly displayed, and the vice that was so little disguised. The Jews may rightly complain of the treatment meted out to them in Germany, but they should not only blame the Nazis. They should remember those traitors to their own race, whose pandering to the most blatant immorality did much to bring the Nazi Party into power. My experiences in Germany at that time were enough to leave one with a bad taste in the mouth. Those Jews in this country who think that the Christian moral code is not of much account might well ponder on the lesson of Germany.

Practically every Communist organization in this country has its quota of Jews, and here again there is that terribly dangerous apathy about morals. Earlier this year, for example, summonses were issued against ten members of the Merseyside Left Theatre Club for presenting part of a stage play before it had been duly allowed by the Lord

Chamberlain. The play in question, *Waiting for Lefty*, followed a short, one-scene play *I Can't Sleep*, the purpose of which was apparently to counteract the anti-Semitism existing throughout the world. The play, *Waiting for Lefty*, was also of a propagandist nature and had a central scene showing members of a trade union discussing the question of going on strike. When the play had been submitted to the Lord Chamberlain, one sentence had been scored out, but, even though the play had never been licensed, this line occurred right at the beginning of the theatre presentation. It was: '*They'll tear Christ from His bleeding Cross!*' If that is the language to use in plays connected with the counteracting of anti-Semitism, then it is little wonder that anti-Semitism exists.

One has only, in fact, to dip into the world's Press at random to keep coming across either complete apathy by Jews on moral questions, or active intervention in throwing to the winds all those moral tenets which the Christian regards as sanctified.

Leon Blum, former French Premier, for example, is not only a Jew, but author of a book—*Du Mariage*—which pours scorn on all the established, and one might even say sacred, beliefs concerned with Christian marriage. This book, which some reviewers would describe as 'frank,' goes into details of a nature far too intimate to be repeated, and the main trend of the work is to regard the normal in marriage as immoral, and the unnatural as perfectly legitimate.

The foregoing examples, however, have this one distinctive mark. They are open and recognizable. Much more dangerous are the hidden and subtle

attacks on Christian morality which are now being carried on in this country, and in which, unhappily, more than a normal number of Jews are interested. Most of us know that the Jews have a virtual monopoly in films, most of us recognize the large number of Jews engaged in surrealism, modernist sculpture, and the more extreme types of music. But the activities of those engaged in other directions are not nearly so widely known as they might be.

There are in Britain, to-day, a number of societies, closely connected with sections of Jewry and boasting the support of Jews, whose objects, if fulfilled, could only lead to the eventual disappearance of our morality as we know it. Among the objects of these societies are the abolition of the Blasphemy Laws, abolition of literary, dramatic, and film censorship, abolition of the laws that penalize abnormality, and the legislation of abortion.

At this point, it is necessary to digress for a moment, and consider a subject which, on the surface, has no apparent connection with the foregoing. That subject is psychology and psycho-analysis.

The founder of modern psycho-analysis was a Jew, Freud, and his discoveries have attracted a large number of Jews to study of the deeper tenets of psychology and all appertaining to it. Many, indeed, of the leading psychological specialists of the present day are either Jews or of Jewish origin, and it must not be forgotten that the foundation and basis of the 'science,' according to its originator, is sexual. Psychology, it might be added, may have conferred its benefits on mankind, but it has also

done untold mischief. Many an unhappy Gentile of to-day may not realize that his father and grandfather led more contented lives because they had never been made conscious of their inferiority complexes.

Now psychology and psycho-analysis involve delving into the mind, and when this is done under the correct circumstances and with strict, expert control, its benefits are undoubted. But remove the strictly scientific aspect, and every kind of evil can creep in—most of them, incidentally, sexual. It only needs to be added that the societies previously mentioned specialize in work connected with psychology and psycho-analysis, and the link becomes obvious.

Thus, these societies not only advocate the abolition of laws penalizing blasphemy and abnormality, but they interest themselves in co-educational schools where children are taught not only to mock at all religion, but are instructed in the benefits (?) of complete sexual freedom. At one public meeting, addressed by a medical psychologist connected with one of the schools concerned, the lecturer advocated that all children from the age of ten should be taught the use of contraceptives so that, as nature developed, they would be able to enjoy sexual freedom. He went on to describe how he had, on one occasion, advised the desirability of incestuous relationships in certain circumstances.

It is no exaggeration to say that these schools, and there are a number of them, are turning out the perverts of the next generation, and turning them out in sufficient numbers to constitute a grave danger to society as a whole. At another meeting of one of these societies, the headmaster from a

co-educational school told his audience how he gave the children under his control complete sexual freedom, and he described events at that establishment in detail. The details are such that they cannot be reproduced in print. The outcome, as the lecturer pointed out, was that the children had come to dislike their own families and to look upon their parents as 'stupid tyrants.' At the conclusion of the meeting, he was actually the recipient of a vote of thanks.

Allied with this society are others who put psycho-analysis, and all connected with it, to the foreground in the treatment of backward children, moral delinquents, and others. The results have undoubtedly been good in some cases, but quite the reverse in others. One school, situated in the country and devoted to the upbringing of boys suffering from maladjustment, caused so much trouble in the neighbourhood, through attacks on women and girls, that the local authority had to take measures to deal with the nuisance.

Societies of this kind also organize public meetings, and frequent lectures are given on subjects of a highly delicate and sexual nature, suitable only for medical scientists with the correct medical detachment. Yet these meetings are attended not only by such medical men, but by the staffs of co-educational schools, civil servants, State teachers, and members of the public. All types of abnormalities and perversions are discussed, and according to reports of some of these meetings the necessary scientific detachment is not as conspicuous as it might be.

That Jews should be intimately involved in

affairs of this kind makes one wonder where their perception is. Nor should it be imagined that the Jews concerned are people of no account. On the contrary, several of those connected either directly or indirectly with these societies and movements are Jews with considerable interests in public affairs, or with high reputations in various fields. They apparently do not realize that their activities may, one day, bring down wholesale condemnation not only on their own heads, but upon the heads of their innocent brethren.

It might, of course, be argued that the presence of some Jews in these movements is no basis for indicting the whole of Jewry, and this I am not attempting to do. But one is fully entitled to warn interested Jews of the grave risks they run by support for these movements which, no doubt, the responsible authorities are watching carefully. The real danger is that all Jewry will be swept up in the current of anti-Semitism should it ever break loose in this country.

It is not right to accuse the whole Jewish race of conniving the overthrow of Christian moral standards, but one cannot help regarding with the gravest suspicion the number of Jews engaged actively in furthering the work of these subversive movements, especially at a time when knowledge of their activities is being assiduously spread throughout the country. If the upright Jews in this country could only stamp out the deadly work which their co-religionists are doing, and that work—monetary support—is the most useful of all, they would be doing the whole of British Jewry the greatest possible service.

CHAPTER IX

THE FINANCIERS AT BAY : HOW BRITAIN IS INVOLVED

THERE is no denying the fact that we live in times of grave stress and strain, and this might superficially appear to be due to those factors appearing upon the surface of world affairs, such as rival claims to colonies and the ideological differences between systems of government. But far more important than the mere rumours and threats of war is the actual warfare going on behind the changes that are being made in the world's economic structure. The all-powerful internationalism of pre-War days is now fighting a life-and-death struggle with the closed economic systems, managed currencies, and other devices fundamentally opposed to the beliefs of former days. Accordingly, the world cannot know real peace until this struggle has been settled one way or the other.

It would be difficult to put one's finger on any exact line of demarcation and show the precise point at which these economic changes began. But the attack on internationalism has certainly been developed in the last twenty years and it is now in full swing. And when one attacks internationalism, especially in the realms of trade and finance, one

inevitably comes up against Jewish interests, and powerful interests at that. Yet the theories which would have been considered heresy in years gone by are now regarded merely as common sense. The men who, thirty or more years ago, attacked the international elements of Jewish finance and found himself alone in the attack, would now find himself with supporters by the million.

There have been many contributory causes of this change of mind. President Roosevelt's onslaught on the 'Money Molochs'; the introduction of closed economic systems in Germany, Italy, and elsewhere; and general dissatisfaction with the workings of the democratic system have all played a part in turning the old economics upside down, and they have, in turn, been reinforced by the spread of popular education. The ordinary man is no longer an individual who can only just read and write. He is now beginning to think for himself, and the world's Press gives him plenty of food for thought.

Thus it is that many ordinary men and women in this country to-day will assert that democracy does not exist in Britain, but that we are ruled by a dictatorship just as ruthless and oppressive as the foreign varieties—the dictatorship of big Finance, the brains behind which are, in large measure, Jewish and/or alien. And ours is a system in which the Jew flourishes because it allows him to exercise power from behind the scenes, to speculate in essential commodities at will, and, in short, to amass huge wealth by means which would be, and are being, strenuously resisted in other systems of government.

The briefest comparison between the present-day and the pre-War era will show quite clearly the vital change in one important factor—international lending. This has now almost dried up, whereas in former years it gave Jewish finance an almost invincible dominance. Jewish finance houses were responsible for placing colossal sums of money at the disposal of foreign Governments by raising loans in London, and when their power was at its zenith those finance houses almost dictated the course of world affairs. They had the money on tap—and they called the tune.

And this form of financial operation had undeniable attractions. The finance houses concerned took no risk whatever, and they took no part in the holding of the stock and bonds involved. They induced the British public to put up the money, handed over the amounts subscribed, and got right out of the deal with a handsome commission. But the investors were not so lucky. Many of the loans so raised, and regarded at the time of flotation as practically gilt-edged, are now not worth the paper on which the bonds are printed. Dividends have not been paid for years, and sinking fund repayments are in a hopeless state. In all, the British investor has lost something like £650,000,000 in foreign bonds so long in default that the prospects of further interest payments, or sinking fund repayments, are practically negligible.

Nor must it be forgotten that this system has indirectly done more to ruin home industry and agriculture than anything else. Money lent in South America, for example, can only earn a

dividend by the sending to Britain of the chilled meat which plays havoc with the sale prospects of home-produced mutton and beef. As Captain E. T. Morris, a past president of the National Farmers' Union, said in a speech at the beginning of February :

'If the big international financiers had invested a little more of their money at home and a little less abroad they would have had better security and they would not have had to pay so many of their losses.'

The only quarrel that one might make with that statement is that the international financiers rarely pay for their own losses. They assign that privilege to Governments and investors !

X It will, therefore, be obvious that any drying up or cessation of this international lending, with its many financial attractions, would hit Jewish finance a fearful blow, and to anyone who knows something of the Jewish character it is clear that Jewry would not surrender without a fight. Thus it is that the insecurity of the present day is not so much a matter of colonial claims and clashing systems of government, but a result of the hidden warfare now being waged between the opposing armies in the Finance struggle. On one side are the Governments which seek to break loose from the stranglehold that international finance once maintained, and, on the other side, the moneyed interests who are determined that their hold shall not be broken. The question is simply whether international finance, with which the Jews are largely identified, shall continue to dictate policy to the countries of

the world, or whether various countries shall determine their own policy for themselves. Any country that succeeds in doing this will give a lead which many others will follow.

Germany and Italy are, at present, the two most important countries involved in the war with international finance, and, despite their military strength, it is by no means certain that they have yet succeeded in breaking quite clear from the stranglehold. Military might may be important, but economic might is the deciding factor in the long run, and here the guns are loaded on the side of finance. Furthermore, there are many competent observers who declare that finance, rather than see the old and money-making system break down, would manœuvre the world into a calamitous war from which the 'Money Molochs' would emerge even more powerful.

Anyone who considers the web of international finance will see that London, New York, Paris, and Amsterdam are now the main headquarters for sustaining the struggle on behalf of money, with the Jews much to the fore at the spearheads of attack. Out of a list of twenty-eight important London finance houses at least fifteen are of Jewish and/or alien origin, while interlocking directorships and other manipulations of high finance provide Jewish directors for a large number of concerns with direct or indirect banking interests, and with almost limitless influence over international credit.

In New York and Paris many of the leading financiers are Jews, and the same applies to Amsterdam. The latter city, incidentally, has often been

mentioned as the headquarters of a notorious syndicate—the Amsterdam syndicate—which operates in the world stock and commodity markets, and has several times been blamed for spreading dangerous rumours and using the resulting reaction in prices for its own benefit. The syndicate is alleged to be composed of powerful Jewish financiers with hundreds of millions at their disposal.

Another syndicate, working from New York, gave a perfect example in 1937 of how international finance can 'rig' the markets to suit its own ends. In April of that year mysterious messages from New York to London declared that the United States Treasury intended to place a tariff on gold imports, and though these statements were denied by the American Treasury and by President Roosevelt, a panic developed. Gold shares slumped, foreign bonds weakened, and there was a wholesale slide in the value of industrial shares and commodity prices. Speculators and genuine investors were ruined by the thousand, commercial firms found themselves in grave difficulties, and the repercussions were international.

Yet, speaking at a political meeting in Lydenburg, Transvaal, on June 9, 1937, General Smuts declared quite openly that the whole slump had been deliberately engineered.

"The rumours of the last few months which were responsible for the slump were not founded on fact," he said. "They were only meant to mislead, and were calculated to persuade shareholders to sell out and lose money so that others could buy and make a profit."

Examples such as this give a clear idea of the power which finance can wield and, therefore, of the tremendous opposition it could create towards any country directly at variance with it. But when one comes to look into specific instances, there are some very strange features to be taken into account.

When Hitler dismissed Dr. Schacht from the Presidency of the Reichsbank, the world's Stock Exchanges had a real fit of the 'jitters.' This, according to the Press, was based upon the realization that Dr. Schacht was one of the few remaining moderates at the head of affairs in Germany, and his removal eliminated the last brake on Nazi desires for war. It was held that the German Government, having got rid of him, would be more free to pursue a policy of aggression, and, as a result, there was a heavy fall in share prices both in London and New York.

But few people bothered to note details of the shares that depreciated. In actual fact, shares concerned in the metal, armament, engineering, chemical, and aircraft industries did fall on the London Stock Exchange, while on Wall Street there were losses of one to three points in many stocks, with particular weakness in Bethlehem Steel and du Ponts (the manufacturers of explosives). But not all shares weakened. In London, tea, sugar, and tobacco stocks were either steady or rose in price, while Wall Street did not mark down similar stocks there.

In other words, the removal of Dr. Schacht was supposed to bring war nearer, yet the very stocks that would boom in wartime were marked

down in price and those that would be most affected by war were either steady or were marked up!!!! But Dr. Schacht was the last official representative in Germany of the old-school economic system and of international lending, and he undoubtedly had the confidence of international finance. His removal, therefore, did not bring war nearer, but made ultimate peace more likely. And there have been many other instances of this, instances where war scares have actually been peace scares, and *vice versa*.

Now the reader may wonder how Jewish financial interests strike at those countries which resist them, and quotations from some organs of the world's Press supply an answer. Incidentally, it must not be thought that the totalitarian states are alone in their opposition to the big financial interests. Socialist New Zealand has also found that its ideas clash with those of finance.

When Mr. Ernest Bevin, General Secretary of the Transport and General Workers' Union, returned to England in November, 1938, he gave an interview to the Labour correspondent of the *News Chronicle*, and in the course of this made some highly significant comments as to the position in New Zealand. After speaking highly of New Zealand's Labour Administration, he said :

" They are developing a real social democracy there. But one of the things which causes so much feeling in the Empire is that when a country like New Zealand gets a good forward policy in social development it seems to be resented by the powers that be in this country (Britain), especially the financiers. If the peoples of

New Zealand and Australia are to meet with whispering propaganda and underground intrigues in the home country it will do more than anything else to destroy confidence in the Commonwealth. New Zealand is developing on a planned basis and asks for the sympathetic understanding of all the progressive forces in Great Britain."

Now what are the main foundations of a 'good forward policy of social development'? First, control of national resources, the building up of national security, and large expenditure on such items as housing instead of using the money involved for foreign loans. Such a social development would, therefore, clash with the interests of those to whom international loans and the international movement of money mean an easy road to big profits plus the absence of risk.

The country that falls foul of the international elements of finance must, it appears, pay the price, and face a campaign of 'whispering propaganda and underground intrigues.' In the case of New Zealand such a campaign could have disastrous effects upon the essential exports of dairy produce which that country sells to Britain and upon stability of New Zealand bonds.

Following the assassination of the German diplomat Vom Rath, and the subsequent 'pogrom' of November, 1938, it was reported in the *Daily Sketch* of November 15 that the Jews were attempting their own form of revenge.

'International Jewry,' the report ran, 'struck back at Germany yesterday with a new weapon—financial reprisals. Fierce and concerted selling by Jews on the

stock markets of Europe and the U.S. forced down German securities. Millions were lost to German holders during the day. In London, German bonds fell two points. Austrian $4\frac{1}{2}$ per cents dropped a full point. Many sales were sympathetic operations aimed at the depreciation of German and Austrian securities.'

It did not, apparently, occur to these operators that their financial reprisals probably hit Germans least of all. The real sufferers were the unfortunate Gentile and non-German holders of such stocks. Nor was the position made any better when it was later revealed that German interests had taken advantage of the situation created to come into the market and buy up their own securities at bargain prices!

The Jewish attitude towards Germany was also well expressed in a very tactless article which was allowed to achieve print in an influential Jewish weekly, the *American Hebrew*, of June 3, 1938.

'A combination of England, France, and Russia will sooner or later bar the triumphant march of the success-crazed Führer,' it read. 'Either by accident or by design a Jew has come to a position of foremost importance in each of these nations. In the hands of non-Aryans lie the very lives of millions. These three Jews are Leon Blum, of France; Litvinoff, in Russia; and Hore-Belisha in Britain. These three great sons of Israel will combine to send the frenzied Nazi dictator to Hell.'

'When the smoke of battle clears and the trumpets no longer blare and the bullets have ceased to blast, then the trio of non-Aryans will intone a requiem that

sounds suspiciously like the Marseillaise, God Save the King, and the Internationale, blending in a grand finale into a militant, proud, aggressive arrangement of Eli, Eli.'

Anything more calculated to inflame world opinion would be hard to imagine, and one cannot really blame Germans for being worked up into a fury over such remarks. We in Britain would not feel complimented if similar statements of contempt concerning the Royal Family were to appear in a foreign journal. And it must be borne in mind that this string of insults appeared months before there was any 'pogrom' to inspire it. No wonder the anti-Semitic elements in this country declare that '*the Jews are determined to fight Germany to the last drop of British blood.*'

Nor can Britons find much comfort in the many gibes hurled at Germany by the leaders of American Jewry and by those who, it is said, speak for the Jewish money power in the United States. When President Roosevelt made his address to Congress at the beginning this year, he referred to the 'rule of law and order' and made pointed comments about the totalitarian countries. These comments were only a follow-up of the gibes hurled by Americans at Britain for her part in the 'Munich sell-out.' Yet, when Senator Pittman, chairman of the Foreign Relations Committee of the United States Senate, commented upon the President's address, he made this remark:

'I think the President's address represents the Government's decision to back up protests with moral,

commercial, and financial sanctions. I think Congress will follow that policy, short of war. But then, why shoot a man when you can starve him to death?'

If it is part of the 'rule of law and order' to enforce such sanctions on a nation that it will starve to death, the world is in a pretty barbarous state. Further, it is one thing to provoke a nation to retaliation when three thousand miles of ocean lie between the two nations concerned, and something quite different to provoke a war and expect the brunt of it to be borne by countries within easy bombing reach of Germany. We might all be very brave when a powerful enemy was right out of reach. But with that same enemy on our doorstep we need to be much more tactful and circumspect. In any case, there is yet no real sign that the European democracies would get unhesitating support from America in the event of war with Germany, and the chief memories we have of the Great War is the ease with which Jewish and American financiers made enormous profits at no risk to themselves.

Nothing is added to international goodwill by these expressions of hate, the output of which tends to increase rather than decrease. A report from a Chicago newspaper also shows that Jews in all parts of America seem to be busy stoking up the fires of ill-will.

'An outcry against England and France for giving way to the Berlin-Rome combine was raised last night by Dr. Solomon Goldman,' the report reads. 'Dr. Goldman is the newly elected president of the Zionist Organization of America, and his return from a tour

of Europe and Palestine was greeted by an audience of 1600 persons who had gathered to meet him. "Jews, don't be timid," Dr. Goldman said. "Stand firm against a Europe where the heads of democracies have to fall on their knees before lunatics, liars, and Satans. Israel must not."

The position is very well summed up in a quotation, printed in a British weekly, *The Patriot*, of January 26, 1939, from Wickham Steed's *The Hapsbourg Monarchy*. This reads :

' Their ideal seems to be the maintenance of Jewish international influence as a veritable imperium in imperiis. Dissimulation of their real objects has become to them a second nature, and they deplore and tenaciously combat every tendency to place the Jewish question frankly on its merits before the world.

' In reality, they wish to maintain, whatever the cost, a world domination which seems in the act of escaping them, and for that they will recoil from nothing, not even a war, which, moreover, we will make, and of which they will reap the benefits. It was that which failed to be produced in September last.'

And perhaps, as a prelude to that war, we find a prominent New York Jewish leader declaring, twenty-four hours after the publication of the Palestine White Paper :

' We can and will create in this country an anti-British movement among the Jews of America which will be more powerful and more dangerous to Great Britain than ever Sinn Fein was at the height of its political career.'

It seems, indeed, as if American Jewry wants to fight half the world should its demands be ignored and its voice remain unheard.

The position of Great Britain in all this squabbling and vicious argument is by no means a pleasant one, and there must always be a risk that we might be embroiled in a war when no vital British interest was at stake. But it is quite certain that this risk is known in British Government circles. Mr. Chamberlain has several times declared that this country would not fight unless our vital interests were endangered, and M.P.s on more than one occasion have expressed their views of international, and obviously Jewish, finance.

Mr. Beverley Baxter, M.P., writing in the *Sunday Graphic*, put it quite clearly when he remarked.

'Is it possible that there are influences at work which genuinely desire war or at least a condition of nerves and suspicion which make real peace impossible? That there are certain elements in this country which desire war between Germany and the democracies is unquestionable—nor are they necessarily British. That there are international financiers who hope to make fortunes by raiding currencies, as in 1931, is only too obvious.'

And it is equally obvious that those international elements do not care very much which currency they attack. Between July, 1938, and January, 1939, the pound sterling was the object of a concerted onslaught, and in the *News Chronicle* of January 9 the City Editor estimated that no less than £100,000,000 was tied up in a gamble to play havoc with the British currency. That the

Treasury was well aware of this became obvious when £350,000,000 worth of gold was transferred to the Exchange Equalization Fund, and the speculators were very badly hit.

While this battle between international finance and its opponents lasts, there can be no real peace, nor is it yet possible to foresee the eventual outcome. If Britain can resist the blandishments of finance, and overtures such as that made by Emil Ludwig, a Jew, who pleads for '*a Holy Alliance by the three great world democracies, Britain, France, and the U.S.A., who will preserve peace by means of a terrible and solemn threat,*' a real peace will eventually be achieved. But it will be a peace at the expense of international finance.

And even though we are not by any means out of the wood, there is something prophetic about this quotation from the *Financial News* shortly after the fall of Barcelona.

'The Stock Exchange, the banking system, the discount market, and the exchange market, are all parts of the financial machinery of a centre which has had and still has no rival in efficiency (i.e. London). And they were all built up under a regime of internationalism. London has always looked both East and West. To-day, however, internationalism, with the ideals of Liberalism and free trade which were part of it, has gone into receivership.'

Few truer words have appeared in print. If, in pre-War days, the Stock Exchange had a slump, the entire country slumped with it. Now, to a very large extent, the Stock Exchange can behave as it likes without having very much effect on the

industrial condition of the country. And the old policy of world-wide financial control is being slowly torn asunder, so that international finance, which once had its tentacles everywhere, is no longer able to manipulate boom and slump at will. The world is slowly shaking itself free of the yoke, and we are passing through a phase of revolution as great as any the world has ever witnessed. Let us hope that in the process the reported comment of Colonel Nathan, M.P., does not come true.

'If Zion falls,' he is reported to have said in the *Jewish Chronicle*, *'the British Empire falls with it.'*

CHAPTER X

JEWISH FINANCE IN BRITAIN

IN the previous chapter I dealt at length with the international nature of Finance, because it is important that we should realize the deeper motives behind the incitements to war that now play such a prominent part in world affairs. With things in their present state, the prospects of widespread international lending are slight and the moneyed interests might be easily led to bring a major war about so that, in the subsequent reconstruction of shattered areas, they would be able to lend money at high rates of interest and with fair security. The methods of bringing that war about are more obscure, but one good way of preventing a return to normal in international affairs is to keep up the string of insults and gibes between nation and nation. When patience and restraint are broken down, there is no knowing what may happen. When veiled threats fly between continent and continent, forcing nations to pile up arms at the expense of the standard of living, the day may easily come when the temptation to use those arms will be overwhelming.

It is, therefore, necessary to examine what part British Jews play in this world-wide net of Finance, and whether the leaders of British Jewry follow the

example of their brethren abroad in keeping the turmoil alive. It is certainly a fact that the wealth of British Jewry has been exaggerated time and time again. Jewish financial power in this country is undoubtedly a force to be reckoned with, but it is not quite as all-powerful as it is made out to be.

As far as the leaders of Jewish finance are concerned, the majority of them show a studied restraint in their utterances on world affairs. There have been isolated cases in which British Jews have taken a leaf out of American Jewry's book, and have added their quota to the campaign of hatred against those nations which do not fall in with Jewish ideas, or against governments which do not respond with enough speed to Jewish promptings. That applies to the British Government's attitude on the Palestine question as much as it applies to anything else. But, for the most part, Jewish financial leaders in Britain are sufficiently discreet to keep their opinions to themselves, and many of them, in fact, have gone out of their way to urge moderation on their followers.

Now to finance. As a starting point, one must examine the available facts connected with the Bank of England, the Bank that is the central hub of our financial system. As far as can be ascertained, the Bank is not controlled by Jews. The reason for the qualification is that no one outside the Bank knows exactly who does the controlling.

In a pamphlet, *Facts about the Bank of England*, by A. N. Field, some very strange facts are recorded which came to light as a result of the inquiry by the Macmillan Committee in 1929, into the state of

finance and industry. According to the pamphlet, questions as to the constitution and composition of the Bank occupied a considerable part of the proceedings, and it was not long before the Committee learned that aliens could lawfully own the institution, even though the Governor, Deputy-Governor, and Directors must, by law, be natural-born or naturalized British subjects.

Every holder of stock whose holdings are of £500 or more has one vote, and there is nothing to prevent aliens holding such stock. At the time of the inquiry, it was stated that £57,000 of stock was actually held by foreigners. By the constitution of the Bank, ordinary proxy voting is not allowed, but a system of holding in joint names would enable an alien resident abroad to nominate his joint holder in Britain to vote for him. And it must be noted that each holder of £500 stock or more has only *one* vote, not votes in proportion to the stock held.

No list of stockholders, however, is available to the outside world, the Bank having been set up long before public lists of shares became required by law. And when, at the inquiry, details of the shareholders were asked for, it was stated that it would not be desirable to reveal the actual names of the holders.

Two other quotations from the pamphlet are of particular interest. One is a reply, on the subject of control by stockholders, made by Sir Ernest Harvey, the then Deputy-Governor. After dealing with the various stockholdings, he declared :

" At the present time the voting control is enormously widespread. Further, no holder can vote unless the

stock has been in his name six months. That is really the extent of the protection we have against control by anybody."

For an institution with such powers as that of the Bank of England, one would imagine that a more rigid guarantee of control might be given.

The Committee really learned very little about the Bank despite the many questions asked, and the second quotation from the pamphlet is an extract from a biography of Mr. Montague Norman, by Paul Einzig.

"The efforts of the Macmillan Committee to throw more light upon the machine of the Bank of England failed also most completely . . . indeed, the evidence of Mr. Norman is a study in non-committal and evasive answers."

Another very significant fact is that the directorate of the Bank has a mainly international character, and that there is a Treasury Committee, consisting of the Governor, Deputy-Governor, and seven other directors, which really governs the Bank. But the names of those seven directors are never revealed! The directing control of this institution is in the hands of a secret body.

A complaint that has frequently been made concerns the composition of the Bank's directorate. The majority of the directors represent not national but international interests. At the election of the directors in April, 1938, seven of them represented finance houses of which they were either partners or directors, while another six were on the Boards of insurance companies, and some of the thirteen also directors of overseas banks. According to

The Bankers of London (Percy Arnold, The Hogarth Press), these thirteen directors are together directors of twenty-three leading British financial institutions, with an aggregate paid-up capital of more than £35,000,000 and available financial resources amounting to a sum considerably greater. In addition to the Governor and Deputy-Governor, there are twenty-four directors, so that half the directorate, at least, are mainly concerned with international affairs, and other of the directors represent industrial concerns with wide international interests.

Now all this does nothing to prove Jewish influence on the Bank of England—except that the secrecy which surrounds the workings of the Bank would give Jews limitless opportunity for exercising control from behind the scenes. Until, for example, one could compel the publication of a list of the Bank's stockholders it must remain entirely a matter for speculation as to where the real control lies—and speculation on such an important matter is quite easily transformable into suspicion. As the pamphlet, *Facts about the Bank of England*, puts it:

'The policies pursued by the Bank of England after the War were accompanied by ruinous results to British industry and employment. . . . There was nothing in these policies to indicate that the owners and controllers of the Bank were inspired with a single-hearted desire to make the prosperity and well-being of the British Empire their first consideration. There was everything in them to indicate that the Bank of England was under the control of internationalists to whom the happiness and well-being of the British nation was a subordinate consideration.'

The same secrecy, however, does not enshroud the Jewish control of gold. That metal is an especially Jewish preserve. As the reader will know, the price of gold is fixed on the London Market every morning, and this operation is carried out by a group of firms who represent London's bullion brokers and gold-refiners. At about ten minutes to eleven each morning, representatives of three Gentile firms (Sharps and Wilkins, Pixley and Abell, and Johnson Matthey) meet the representatives of three well-known Jewish concerns (Mocatta and Goldsmid, Samuel Montague & Co., and N. M. Rothschild & Sons) at the Rothschild office in St. Swithin's Lane, and in a remarkably short space of time the day's price for gold is fixed.

There is no doubt that Rothschilds dominate the gold market. As the author of *The Bankers of England* declares :

'Of all the firms mentioned in this book, the house of Rothschilds is the only one to specialize in the refining of the precious metals. Here it may be noted that the London gold market which comes so often into public news is operated very largely by Rothschilds and four other smaller bullion dealers.'

(There are six firms mentioned in the fixing of the daily gold price. One of them, Johnson Matthey, is not a bullion dealing concern, but an assaying firm.)

It is no concern of mine to dwell upon the economics involved in gold control, or upon the opinions of economists who declare that the value of the metal is over-estimated. The fact remains that gold is still a very important factor in world

affairs, and the ability to have a considerable influence over its price must also be a financial weapon of no mean strength.

Further, it must be remembered that the price of gold has a direct and tremendous effect upon the market value of gold-mining shares, the capitalized total of which runs into hundreds of millions of pounds spread out through the whole of Britain, as well as in many other parts of the world. The firm or minority that can exercise control, even limited control, over such a wide field and such a huge sum of money is certainly a power to be reckoned with.

Nor does this conclude the Jewish control of gold. The world's two greatest gold-producing countries are South Africa and Soviet Russia. It is an acknowledged and undeniable fact that the South African goldfields are almost entirely controlled by Jews, among the names of the principal mine-owners being those of Joel, Barnato, Beit, Woolf, and others. Soviet Russia also has a large number of Jews at the head of affairs, and they undoubtedly have a good deal of control over the production and sale of gold. Finally, the country holding a large proportion of the world's gold—America—is partially dominated in the financial sense by Jewish interests.

It is also worth while pointing out that the *Financial News*, early in December, 1938, put forward the suggestion that anti-Semitism may have grown in South Africa, and that newspaper made the following comment on the situation.

'Quite a substantial proportion of the capital in the Kaffir gold-mining industry is Jewish-owned and

the market is suggesting that the free supply of shares whenever prices harden is to be attributed to a quiet policy of liquidation from such sources.'

Allied to Jewish control of the world's gold, there is control of the world's diamond market. Some of the big names in the diamond trade are obvious indications of Jewish or alien interest, i.e. Joel, Barnato, Wernher, Beit, and so on. Diamond sales in the world's markets amount to about £12,000,000 a year, a figure that is highly indicative of the wealth involved in the trade.

Previous mention has been made of the house of Rothschild in connection with its interest in world gold supplies. Rothschilds, however, have also played a leading part in the flotation of foreign loans and in overseas investment. The house was also responsible, to a large degree, in the formation of the Alliance Assurance Company, and has always maintained close connection with that concern. This insurance company also has a director who is a director of the Bank of England, though there has not, for many years, been a direct representative of Rothschilds at the bank. The above facts, however, show the strong, if indirect, link.

Rothschilds have specialized in general international finance, and have a particular interest in Brazilian loans as London Bankers of the Brazilian Federal Government. These loans were, no doubt, considered attractive at the time of flotation, but it is of interest to point out that, in the report for 1938 issued by the Council of Foreign Bondholders, particular reference was made to Brazil's default in loan services. '*Despite the utmost efforts of the*

Council,' the report runs, 'with the support of the British Government and in co-operation with the bondholders' representatives on the Continent and in the United States of America, it has not yet been possible to persuade the Brazilian Government to put an end to its default.' This, of course, could in no way be attributed to Rothschilds, who would have needed amazing foresight to see 1938 conditions at the time when the loans were floated, but the bitter experience of holders of foreign bonds has undoubtedly done much to close up the channels of international lending.

Though it is a different matter to prove a Jewish connection in many of the other large finance houses, many of them are foreign in name and origin, such as Hambros (Danish), Lazard, Schroder, Edward de Stein, Kleinwort, Brandt, Ruffer, and Seligman. As is quoted in *Facts about the Bank of England*, Sir Robert M. Kindersley, himself a director of Lazard Brothers, made this statement before the Macmillan Committee in 1929. He said: 'Practically every acceptance house of long-standing in this country commenced purely as merchants trading with foreign countries, and a great many of them, most of them, I might say, are of foreign origin. . . . Some people might think they are still very largely perhaps under foreign influence, which, of course, is not so.'

Now while it is true that British interests are so world-wide that they are involved in practically any trouble that may start anywhere, the huge foreign, and especially Continental, interests of some of these important finance houses might easily involve the Government of this country in a quarrel where direct British interests were

not at stake. This is a point that should be borne in mind.

Further, the power and influence of admittedly Jewish finance concerns is so widespread that it must dovetail and link up with that of other Jews who do not show the same restraint as their brethren in Britain might desire them to show, with a result that fiery international elements might easily drag this country into a war for the purpose of rescuing the belongings of Jewish finance houses here, such belongings not being a strictly British interest at all.

But, in the opinion of many, the most conspicuous characteristic of our financial system is its secrecy, and this factor has been responsible, in no small measure, for great lack of confidence. As Mr. Howard Marshall, in the *Daily Mail* of January 28, remarked :

' Any monetary system which begets confidence would work successfully. One of our troubles is that we know too little about money operations. We grow suspicious. We blame the mysterious individuals who control money. Less mystery would mean increased confidence.'

No one will deny the truth of that, but how many will agree with some of the comments that have been made to the effect that our monetary system was deliberately made intricate so that the ordinary man would have to spend years in mastering the merely elementary principles of it? It is, in fact, a belief in anti-Semitic circles that the Jews would strenuously resist any attempt which might be made to reshape the financial

and economic fabric of Britain, and thereby bring many hidden facts into the light of day.

As far as home industry is concerned, our small Jewish minority provides a remarkably large proportion of the leaders of trading and business concerns. Apart from trades in which Jews have a virtual monopoly, such as furniture, films, clothing, and the ever-growing cosmetic industry, there are Jews at the head of a considerable number of highly important industrial concerns. Tobacco, electrical equipment, chemicals, and multiple stores are only some of the industries in question. For a minority with a population that is put at less than 500,000, the Jews have entrenched themselves in 'big business' to a remarkable degree.

Not that this is altogether an advertisement. One cannot attack 'big business' without attacking, to a certain extent, the Jews involved in it. Mr. Ernest Bevin, whose comments upon the New Zealand situation were quoted in the previous chapter, has also been an outspoken critic of the industrial system here. In the *Daily Herald* of January 14, there appeared an extract of comments made by Mr. Bevin in *The Record*, the official organ of the Transport and General Workers' Union, of which Mr. Bevin is General Secretary. Writing on the industrial situation, he said:

'The real trouble is that you cannot do anything to save the people of this country from disaster without coming up against vested interests of one kind or another. Yet vested interest has only to lift its little finger, and the Government fall before it.'

This is an opinion that is widely held, and there are hundreds of thousands of people in this country to-day who, when they hear the mention of 'vested interests,' immediately connect them with the Jews. It is an exaggerated view, of course, but in proportion to their numbers the Jews have a considerable responsibility to bear towards the people of Britain as a whole.

And when one talks of 'vested interests,' the main implication is that of semi-secret, semi-monopolistic concerns with tremendous financial strength. It is significant, therefore, that prominent Jews should be in the forefront of developments towards monopoly trading and the gradual extinction of the small, individual concern.

In a booklet, *The Real Crisis*, published in November, 1938, by the Liberty Restoration League, considerable space was given to the activities of those interested in industrial planning and the gradual formation, by stealth, of huge concerns, or monopolistic Boards, to control British industry. One of the chief organizations responsible for furthering these objects is the now well-known P.E.P. (the Political and Economic Planning group), whose chairman is Mr. Israel Moses Sieff, vice-president of the English Zionist Federation, president of the Federated Multiple Shop Proprietors, and deputy chairman of Marks and Spencer, Ltd.

According to the booklet, Mr. Sieff is reported in American publications to be associated with an American group comprising such leading figures as Mr. Bernard Baruch, Professor Felix Frankfurter, Justice Louis Brandeis, and others. Professor Frankfurter, born in Vienna of poor Jewish

parents, was once described as '*the most influential single individual in the United States*,' and on January 5 this year was appointed a judge of the American Supreme Court.

When P.E.P. issued its first journal, *Planning*, a notice was included which contained the following comment :

'You may use without acknowledgment anything which appears in this broadsheet on the understanding that the broadsheet and the group are not publicly mentioned, either in writing or otherwise. This strict condition of anonymity, upon which the broadsheet goes to you, is essential in order that the group may prove effective as a non-partisan organization, making its contribution outside the field of personal or party polemics.'

Since then, however, mention of P.E.P. has become so widespread in various organs of opinion that the group's work is much more widely known.

The booklet also mentions several attempted items of legislation which were introduced by bodies having close associations with, or identical objects to, those of the Planning group. One such Bill was Lord Melchett's Industrial Reorganization (Enabling) Bill which aimed at bringing into being a 'National Industrial Council.' The Bill was, however, withdrawn, and a similar fate overtook a private Bill, which was introduced in November, 1936, and contained a clause that would have authorized a Census of Distribution in connection with its main object of providing some control over the establishment of multiple shops. Such a Census, as the booklet points out, might be of later use

should it be proposed to license shops and eliminate certain shopkeepers.

That the Planners have been successful few will deny. Marketing Boards with autocratic powers in such industries as Milk, Bacon, Potatoes, London's Transport, Electricity, and, latest of all, a proposed Cotton Board, have already been established, and others are undoubtedly on the way. The Planners, in a wide sense, have altered Britain's industrial outlook. Whether the alterations are a blessing, or otherwise, is a matter very much open to dispute, but the part played by Jews in bringing them about has been a fruitful source of anti-Semitic feeling among small traders whose livelihood has been threatened, or may be threatened by future developments.

This picture of Jewish interests in British industry is, of course, necessarily brief, but it does convey some real idea of the power exercised in this country by members of a minority constituting only one-eightieth of the population. In all, their interests are not only national but definitely international, and though one cannot accuse them of complicity in the war-mongering efforts of Jews abroad, their highly involved and extremely complicated affairs must, of necessity, touch foreign interests at many points. Should those foreign interests ever drag British Jews into direct conflict with nations overseas, the outcome must be one of great peril to all concerned, and not least to the ordinary man who is rapidly coming to believe that clashes involving 'Big Business' and trade are by far the most fruitful sources of war.

CHAPTER XI

WHERE THE JEWS ARE STRONGEST

ALTHOUGH it has already been pointed out that the trading and financial interests of our Jewish minority are extremely diverse and widespread, it is, nevertheless, also true that the Jews in Britain have a virtual stranglehold on a number of trades, and in view of the many complaints that have been made against Jewish employers it is of interest to examine the conditions in the trades concerned and see what impartial witnesses have to say about them.

But it must be made clear, at the outset, that this can only embrace trades as a whole, and in those trades there are, undoubtedly, a number of Jewish employers of labour who show extreme generosity in their treatment of workers. A good Jewish employer can show Gentiles how workpeople should be treated, and personal experience has shown me the truth of this. On the other hand, the ruthless Jew outstrips the slave-driver, and it is a lamentable fact that, in some trades at least, the bad employer far outnumbers the good.

The first trade which is a virtual Jewish monopoly is the furniture trade, especially on the mass-produced, manufacturing side, and a number of articles which appeared in the *Daily Herald*—by no means an anti-Jewish organ—between December

14 and 23 last show how bad employers have turned the trade into a veritable breeding-ground of anti-Semitism.

Here are extracts from the first article, by the *Daily Herald* Industrial Correspondent :

'Sweated conditions are widespread in the mass-production side of the furniture manufacturing industry. Because of this, the unions and the organized employers have launched a big drive to clean up the scandal.'

'Mass production of furniture has developed on a large scale, especially in North and East London. Wages and conditions in most factories are very bad and wholly unregulated. Cases where 70 to 80 hours a week are worked are common. Efforts to negotiate with these employers have broken down.'

'Of the 60,000 workers in the furniture trade in the London District, not more than 10,000 receive the rates and conditions negotiated with the old-established London Furniture Trades Federation. Not only wages and conditions are involved here, for the offending owners are practically all Jews, and the unions very frankly point out that their action provides a stimulus to anti-Semitism.'

'The stigma does not apply to all Jews. There are about ten Jewish firms regarded by the unions as fair, and which have an honourable record. But the figures quoted show how substantial is the proportion condemned.'

"The excessive hours and low wages," said officials of the National Amalgamated Furnishing Trades Association, "are, in our opinion, mainly responsible for the state of tension in East London, as well as in some provincial towns. The decent firms have suffered

this competition for years and are still not favourable to reduction in the standard of life of the operatives. Yet their competitors have only one solution to offer to the problem. They have asked us to agree to a lower standard of wages and conditions so that they may become 'respectable.' We are expecting, now that a joint approach has been made to the Ministry of Labour, that the large retail hire-purchase firms will exercise pressure on these unfair firms to put their house in order."

'Mr. Alex. Gossip, general secretary of the Furnishing Trades Association, in a Press statement, emphasized the danger of conditions complained of, saying they provided a seed-bed for anti-Semitism. He observed that an extraordinary proportion of those who took part in Fascist propaganda had some occupational connection with the furniture trade—a fact which was undoubtedly associated with the conditions now exposed. He and his colleagues had no sympathy with racial animosity, and the Jewish employers concerned should see that they did not provide the excuse for it.'

This was followed, next day, by a published statement from the Assistant General Secretary of the Furnishing Trades Association, which included these comments :

'The London rate for the cabinet trade, as agreed with the employers' federation, is 1s. 9d. an hour for cabinet makers, and 1s. 8½d. an hour for French polishers. But the average rate in the factories about which we complain is round about 1s. 3½d. In addition, the hours worked run up to as many as 80 a week, with no provision for overtime rates. Sunday work is also quite a common thing in these places.'

The Assistant General Secretary also pointed out that there were Gentile employers who enforced bad conditions, but their excuse was that they could not stand up against Jewish competition at sweated rates and conditions, and he added that undoubtedly the evil started with the Jews. On the other hand there were Jewish firms with whom the union had never had any trouble.

And according to the *Evening Standard*, a statement by the Furnishing Trades Association declared that furniture manufacture and distribution is almost exclusively Jewish controlled, and that the ten honourable employers mentioned came from a total number of employers running into hundreds. Finally, it might be added that poor-class furniture constitutes a considerable proportion of the output from the firms condemned.

Now this has a very significant connection with the entry of refugees. Much capital has been made of the fact that refugees create employment, and Sir Samuel Hoare, on February 6, pointed out that up to the middle of January two hundred factories had been opened by refugees in the special and other industrial areas. Notable among the new factories are those in which Continental countries have specialized—toys, leather goods, and women's wear.

But a comment from the *Sunday Pictorial* of January 15 rather throws cold water on these facts.

'What's wrong with the Treforest Trading Estate, the pretentious Government subsidized scheme to bring work to South Wales? On a 300-acre site between

Cardiff and Pontypridd, sixty factories have been let, forty-three are tenanted, thirty are in production. Latest returns show that 1147 men, 200 women, 127 boys and 210 girls are employed.

'An ex-miner, aged 48, stated: "I jumped at chance of work again, in a leather factory. I knock up about 1s. an hour, when I'm lucky." A woman worker in another factory said: "We work from 7 a.m. to 5.15 p.m. with meal breaks—an eight and a quarter hour day. Wages are 18s. 11d. a week, with 1s. 5d. stoppages and 2s. 6d. bus fares. Net wages, 15s. a week."

'This works out at 4d. an hour. Men workers only average £2 to £2 3s. a week, less the inevitable stoppages. An official admitted that most of the factories on the estate are controlled by aliens, who had owned similar factories in Europe with an export trade to Britain. He added that both the estate and the Ministry of Labour insist on trade union rates of pay.'

Yet the fact that the payment of union rates of pay is far from general is clearly indicated in comments made by the Council of the National Union of Boot and Shoe Operatives, quoted in the *Daily Herald* of January 18. The Council was expressing its alarm at the fact that five boot and shoe factories were to be established in certain of the depressed areas and were to be subsidized by the Government or local authorities at the very time when severe unemployment was rife among factories already in existence.

'We have every sympathy with and desire to assist the extremely unfortunate plight of unemployed workers in the distressed areas,' the Council stated, 'but it is

surely the height of folly for the Government to spend public money in support of new factories in an industry already overburdened with employers and suffering from a continuous high level of unemployment.'

Two of the factories were planned for a trading estate in South Wales, where they would have financial advantages provided by the Government, and three others were to be in Lancashire, where some local authorities offered inducements by reconditioning disused cotton mills and letting them at uneconomic rents.

The reader will note that these factories are being set up mostly for the benefit of refugees who are, therefore, subsidized by the Government to the detriment of concerns already in existence. Moreover, the existing firms pay trade union wages, but this is what Mr. George Chester, General Secretary of the Union of Boot and Shoe Operatives, had to say about the proposal to open the five factories concerned. According to the same issue of the *Daily Herald* he '*pointed out that apart from the folly of these measures, they had also to recognize that conditions on some of the trading estates had led to much adverse criticism. Wages rates in many instances had been condemned, and there was evidence that juvenile labour was mainly employed. He drew attention to reported cases of girls receiving 9s. 5d. for a 48-hour week, out of which sum they had to pay 2s. 6d. a week travelling expenses.*

'Cases had also been investigated where young women received 7s. 6d. a week and adult men as little as 32s. 6d. "It is clear," said Mr. Chester, "that many factories on trading estates that are outside the operation of Trade

Boards are becoming a menace to the general conditions of the industry with which they are concerned."

In another article, however, which appeared in the *Daily Herald* of February 3, a writer sought to prove that this country owed more than is imagined to previous influxes of refugees, and he quoted history to show that the refugees of the past had established vast industries here. He quoted the case of the 80,000 Huguenots, whose arrival created considerable misgivings but who were absorbed without trouble and started many important industries. But that was in 1686, when conditions were a good deal different!

The other historical example quoted was much more in keeping with modern times—in 1902, when thousands of Russian Jews fled to this country as a result of the pogroms in their native land. According to the writer, there was so much uneasiness that the Conservative Government appointed a Commission to inquire into their effect on employment. This Commission reported: '*It has not been proved that there is any serious displacement of skilled British labour.*' It also reported that the refugees were responsible '*for the development of three main new industries—cabinet making, tailoring, and shoe-making.*'

As has already been pointed out, cabinet making is one of the worst industries for the 'sweating' of labour and, as will be shown, tailoring is just as bad. If the refugees of 1902 were responsible for the setting up of industries that are now a national disgrace, may we not wonder what the future record of the present refugee army will be? Already, as foregoing trade union statements have made it

clear, some of the latest refugee industrialists are starting 'sweating' activities right away—without waiting for thirty years to elapse!

That trade unions are waking up to this fact is confirmed by a report in the *Sunday Chronicle* of March 12, which read:

'Foreign firms are settling in Britain, opening factories which they are staffing with underpaid labour and then are undercutting British firms on the home market.'

'The Trades Union Congress has drawn the attention of the Government to this menace, which is hitting British workers and employers alike.'

'It has asked the Government to refuse permits to foreign firms unless they undertake to pay British trade union wages.'

'They also insist that the usual hours shall be observed.'

'The T.U.C. is collecting reports on all foreign firms which have set up factories in this country during the last few years, stating what wages are paid, hours worked, and whether the workers are prohibited from joining trade unions.'

What is the position in the tailoring industry? It is well known that 'sweating' is rampant in this trade, and many harrowing tales have been told about the 'sweat shops' owned by Jewish tailors in the East End of London. Confirmation was forthcoming at an inquiry on the Working and Living Conditions of Youth, which was held in London during the middle of January. Opening the session, the Rev. John Langton Durham said

the investigation had led to the conclusion that the condition of the youth of this country was extremely serious. It was increasingly difficult for a boy or girl to become a skilled worker, and it was disturbing to find that so many were entering trades which contained the greatest amount of blind-alley employment.

Mr. S. Goldberg, of the National Union of Tailors and Garment Workers, said that the clothing trade was to some extent a sweated industry. One firm which advertised hand-made suits had a system whereby a jacket passed through 240 operations, and a garment was not in anybody's hands for longer than two minutes. The same firm employed young girls at a low wage to thread needles and to wind spools. When they were old enough to demand more wages they were discharged and replaced by new cheap labour. The conveyor belt was helping to make young people in the industry mere robots and to hasten their physical collapse by rendering them exhausted after their work. (*The People*, January 15, 1939.)

Another report of the inquiry, contained in the *Daily Herald* of January 16, was as follows :

' A young dressmaker told the Youth Inquiry that she earned 35s. to 42s. a week, and her work included the making of Court dresses which sold for from 30 to 80 guineas. She told Mr. Comyns Carr, K.C., Chairman of the Inquiry, that she might make three dresses a week which sold for a total sum of 240 guineas. She put the cost of the material at about £1 a yard.

' A young West End milliner said she worked with 35 other girls in a basement, and "in the season"

50 girls worked there. When an inspector came to the shop recently, she declared, "we had to go upstairs with each other and pretend that we were customers." It took two years to learn the millinery trade, she said, though it could be learned in three months if followed systematically. Her first year's pay was 8s. a week, and for the second year 12s. a week.

All this is in a trade where the Jews hold an almost complete monopoly!

Yet, in a pamphlet, *The Economics of the Refugee Problem*, by Miss Dorothy Francis Buxton and containing a preface by Sir Norman Angell, the writer of the preface urges the Government to launch a guaranteed refugee loan and to begin bringing refugees into England in a really big way. Perhaps the supporters of this do not know of the 'sweating' which now goes on not only in established Jewish trades in this country, but also in some of the factories set up by the refugees who are already here. The prospect of extending the 'sweating' will certainly not appeal to a large number of Britons!

In those sections of the tailoring trade where 'sweating' does not probably exist there are now huge chain store concerns, owning, between them, thousands of branches. It may be that some of the 'sweating' in the industry is due to the attempts of small tailors to compete with the working of these huge concerns, which are so organized as to buy their materials in tremendous quantities and therefore at the lowest prices.

While on the question of the tailoring and textile trade in general, a quotation from the City Page

of the *Evening Standard* of January 23 is not without interest. It applies not only to Gentile multiple stores, of which there are a number, but to Jewish multiples, too, and it is a fact that Jewish interest in multiple concerns is widespread. If Jews do not own some of them, there is a considerable amount of Jewish capital alleged to be supporting concerns which, to all outward appearances, are Gentile.

'There is growing concern in Wood Street, the London centre of the textile trade,' the City Editor declares, 'at the inroads made by the multiple retail stores on the wholesale and agency business. This is a very real cause of distress to many wholesale houses. At the same time, there have been forced out of business many manufacturers' agents whose turnover gradually diminished.

'In France, Germany, and Italy there are at the moment rigorous restrictions on the growth of huge multiple stores, but in this country the tendency is for these concerns to spread their tentacles with disastrous results, both to small local traders as well as the wholesale trade. The immensity of the multiple store as a prospective purchaser lends it almost dictatorial powers in this direction, too, but the manufacturer who throws over his regular trade to supply huge quantities of stuff to the large buyer does not always find this policy remunerative in the end.

'In the past six years, the combined trading profits of three of the largest multiple store businesses have about doubled themselves at £10,000,000, and while trade in these concerns is by no means devoted to the textile business, there have of late been established increasing numbers of multiple stores whose business is mainly devoted to drapery, hosiery, and other textile materials.

This applies mainly, of course, to the cheaper end of the trade, but it is a section that has given employment to many people both in wholesale houses and in agencies. In addition, it is a trade that has provided a living for a large number of small retailers who are now finding their business steadily contracting.'

That multiple stores, in which so much Jewish capital is invested, are a serious menace to small traders is now a well-proven fact. No small trader can expect to stand up to the financial resources which chain stores possess, nor can he exist in the face of some of the tactics which chain stores employ. A case quoted by Professor John Hilton, in the *News Chronicle* of January 24, is typical of many which can be heard from small traders who have been overwhelmed by the financial power of multiple concerns.

A smart, go-ahead woman owned a drapery shop in a provincial town, and she had made a habit of looking out for attractive lines and giving them a prominent display. For a time she did quite well, until a large store was set up not far away. Then, as soon as the woman had made a line popular in the district, the buyer at the big store would get hold of the traveller in the line concerned and offer him an order for hundreds compared with the woman's dozens. But with the order went the stipulation that the traveller's firm should cease supplying the goods to the small shop. In due course, as was inevitable, the small trader was squeezed out and forced to close down through lack of goods to sell!

Another cause of considerable anxiety to small

traders, and also to Gentile concerns, is the growing tendency on the part of Jewish wholesale businesses to indulge in retail trade. This has now been going on for three or four years, and members of the public who can obtain a card from one of the firms in question are permitted to visit the 'wholesale' house and buy goods at wholesale prices. In this connection, too, staffs of large firms and Civil Service departments are granted similar facilities by arrangements made with wholesale houses that do this type of business. Many of these wholesale concerns are in the Jewish East End of London.

There may be nothing seriously wrong, in itself, about these methods, but previous reference has been made to the annoying pinpricks of Jewish competition. This selling wholesale on a retail basis is a good example, and it has caused wide-spread controversy and acrimony in several trades.

One cannot conclude mention of Jewish strength in industry without some comment upon the position in the British film industry, particularly that side of it connected with the ownership and management of cinemas. This is almost a complete and exclusive Jewish preserve. From many facts and figures that have been quoted, it is not far removed from a 'sweated trade.'

There are certainly exceptions, but a large proportion of cinema workers are under the double handicap of long hours and low wages, and this applies, in many cases, to cinema staffs from the manager down. Managers, indeed, are definitely overworked in many cinemas, and the salaries they

receive are by no means commensurate with the worries and responsibilities involved.

As for the other members of cinema staffs, a specimen list of salaries from one house has shown that usherettes receive between 27s. and 30s. a week for somewhere between forty-eight and fifty-four hours weekly. Cleaners are paid between 15s. and 20s. weekly, and operators receive widely varying rates of pay, according to the cinema, number of operators employed, and the hours worked.

It is, in the main, safe to say that the Jewish-owned cinema trade is not a striking example of well-paid, contented workers, who have the satisfaction of security in their jobs. One would imagine that, taking into consideration the trying and tiring nature of the work, and also the profits that are to be earned by the cinema owners, it should not be difficult to bring about a considerable improvement in the working conditions of the employees concerned. There are, as I have said, striking examples of good conditions, but they are not as numerous as they might be.

In all, the Jewish record in the employment of workers is not particularly impressive, nor is there any overpayment in some of the concerns where there is considerable Jewish capital.

One need not have anti-Semitic tendencies to point out such facts. On the contrary, the knowledge is being made public through sources which are really pro-Jewish, and violently indignant at the same time. A very good motto for the Jews during these troubled times might be 'A little less profit and a little more on wages.' That is no form

of blackmail. If all the Gentiles employed by Jews were contented with their lot, we would hear considerably less of the anti-Jewish sentiment that is now creeping into circulation from every direction.

CHAPTER XII

THE JEWISH STRATEGIC POSITION

WHENEVER a violent movement, such as anti-Semitism, begins to make its appearance, it is inevitable that many of those who foster it will make wild statements as to their future intentions without ever realizing the strength of those whom they oppose and the tremendous difficulties that would have to be faced in carrying those intentions out to a logical conclusion. Thus one may hear opponents of the Jews who promise that, if granted executive power, almost the whole Jewish population of this country would be banished to a specially created national home, not Palestine, where they could work without harming Gentile interests.

That kind of argument might do for a country where the Jewish population was small or scattered, or where Jewish wealth was not a factor of importance. But such considerations certainly do not apply to Britain, and no solution of the Jewish problem could be contemplated without some survey of the strategic position of the Jews in this country. The word 'strategic' is not used here in any military sense, but merely in considering the strength of Jewish interests in matters of profound

national importance and the ability of the Jewish community to take measures in self-protection. Those who under-estimate the striking power of British Jewry can have no real idea of the situation that might arise should anti-Semitism ever become an important issue—a contingency that is not at all unlikely. Wild talk of banishing all Jews, or of subjecting British Jews to severe restrictions, will not solve the problem.

The financial strength of British Jewry has already been mentioned, but there are other aspects, and one in particular, that cannot be overlooked in any examination of the Jewish problem as a whole. I refer to the control which Jews exercise over oil supplies, and on this the ultimate fate of the British Empire might well depend. This is no exaggeration. The question of oil, and the many difficulties bound up with it, are of incalculable importance at the present time. To dismiss the matter as being of mere academic interest is to admit ignorance on a subject of the highest consequence.

At the outset, however, it is essential to state that the Jews do not exercise a complete stranglehold over oil, such as is alleged by their opponents. There are a number of powerful Gentile figures in the industry. But taking the trade as a whole, and examining it from its entire international aspect, the Jews have such a hold that it is difficult to see how they could be removed, if, indeed, they could be removed at all. This is not to say that they should be removed, but it merely shows one of the hurdles that opponents of Jewry would have to negotiate. The oil trade, in any case, cannot be examined from any national basis. It is one of the

great international industries, with immense ramifications.

Those who have given years to a study of the matter declare that the Jews could, if they so desired, hold almost any nation to ransom in the matter of oil supplies. Their interests in the industry are so widespread, and their investments in it so large, that any nation attempting to break that control would find great difficulty in obtaining normal supplies, or any supplies at normal prices. Further, in the event of war, with a consequent huge increase in the demand for oil, the suppliers would be able, more or less, to demand their own price from nations largely dependent on outside sources.

It is, of course, true that in the event of war between this country and Germany the latter country, having aroused the world-wide hostility of Jews, would find it even more difficult than Britain to obtain the necessary supplies, unless a successful drive through South-east Europe made the Roumanian oilfields subject to German control. But it has been said that Germany's oil-from-coal campaign has met with considerable success, thus making that country to a large extent independent of outside supplies. The same by no means applies to Britain.

We are entirely dependent upon foreign supplies, and even though this country exercises financial control over 20 per cent of the world supply the oil has still to be brought here by sea, and that is quite apart from the fact that it is one thing to obtain supplies when the world is at peace, and quite another when neutrality legislation and enemy action at the sources of supply might seriously

interfere with the production of oil wells. Yet the acumen of the oil 'barons' has brought about a state of affairs which few can regard with equanimity.

The fuel struggle has largely been one between the international, and considerably Jewish, oil elements on the one hand and the almost completely Gentile coal interests on the other. The number of Jews in the British coal trade is negligible. Since the Great War the oil interests have gone from strength to strength. Not only has oil, which, of course, includes petrol, become of vital importance as far as aviation and air forces are concerned, but the British Navy, and a considerable proportion of the Mercantile Marine, now burn oil fuel instead of coal. Army mechanization has only made our dependence on oil all the more acute.

It is, admittedly, true, as Lord Stanhope said in Parliament, that *'such a large number of countries supply oil that it would be extremely unlikely for us to be in any real difficulty in getting our oil from one source or another.'* Yet all that oil has to be brought here, and in a future war the vitally important oil tanker would not only have to run a gauntlet of enemy submarines but would be subject to attack from the air as well. And without oil our Air Force would be grounded and our Navy converted into so much scrap iron.

Now it is not suggested by critics of the present state of affairs that the Navy should be forthwith transformed entirely to coal burning. Oil has definite advantages over coal, the chief being the rapidity with which it can be taken aboard. But

the critics argue that advantage should be taken of modern developments to instal, in all naval and merchant oil-burning vessels, machinery which will function on oil fuel while that fuel is readily obtainable, but which can burn coal should oil supplies be cut off. And it must be remembered that under Britain there are supplies of the world's finest coal, which experts estimate will satisfy all requirements for the next two or three centuries.

In addition, critics of our dependence on foreign oil have urged a large-scale extension in plants designed for the extraction of oil from coal. This movement has not met with much friendliness in certain circles, as a letter to *The Times* of January 28, 1938, from Lord Dunraven clearly shows.

'Last month,' the letter read, 'I had the honour of laying the foundation stone of a plant set up in the vale of Glamorgan for the purpose of turning our Welsh coal into smokeless fuel, petrol, oil, and other by-products. Since then I have been somewhat perturbed to note in the newspapers a number of indignant onslaughts upon the very idea of producing oil from British coal.

'Quite apart from the wisdom of making our country less dependent upon foreign supplies of oil and petrol I should have thought that mere human sympathy would have caused any reasonable being to rejoice in the hope that this work has now brought into the lives of many of our people. In Germany to-day the entire nation is united in a resolve to become within a few years completely independent of imported oil, and any German who dared to ridicule that wholly desirable ambition would probably be sent to a concentration camp. I would not suggest similar treatment for our own detractors, but I would

ask them and those who read their contributions to the Press what is the precise motive that inspires such criticism.'

Anti-Semites, reading such a letter, would not be hard put to suggest a motive, i.e. that the international interests involved in oil production and distribution do not favour anything that will make Britain less dependent upon the supplies which must now come from overseas. But that letter is no isolated example. All those who suggest any means of reducing the inflow of imported oil must put up with the same criticism.

Quite apart, however, from the purely strategic and wartime considerations of oil, it must be remembered that Britain imports some 11,000,000 tons of oil a year, and though some £50,000,000 is netted by the Customs in duties, the total imports have a considerable effect upon our balance of trade. Yet our native coal asset is right at hand waiting to be used.

Equally important is the fact that oil tankers are strictly 'One-way' ships. They make the outward journey empty and the return journey loaded, but in the event of war would need to be escorted in both directions. But cargo vessels burning coal make an outward journey with coal cargoes for overseas bunkers and return with inward cargoes. In this way former coal-burning tramp vessels could compete in the world's markets, the freight earned on the outward trip enabling the owners to quote competitive freight rates for inward cargoes. But nowadays many oil-burning vessels have to make the outward journey without any cargo.

Is it, then, advisable that the national safety should be so placed in the hands of a minority who could, in certain circumstances, either hold up vital supplies or take advantage of national necessity to get rich quickly? There were cases during the Great War where so-called British companies made the nation pay £30 for £3 worth of oil, and at that time we were far less dependent on oil than we are to-day. The Jewish hold on the oil trade, and that trade's hostility to any movement designed to make greater use of our national assets, is not a satisfactory position for this country. Had it not been for that hostility, which still continues unabated, we might have heard a good deal less about the Special Areas—those blots on the national balance sheet.

Jews also have a considerable interest in those trades responsible for the importation of a large amount of Britain's food supplies. This is true not only of such produce markets as Covent Garden, but wholesale provision and other exchanges. A glance down any list of the principal London food importing concerns would make this obvious, and in some sections of the food trade the Jewish interest is very definitely predominant.

This does not, of course, make any inference to the effect that Jews would promptly hold the country to ransom should any opportunity for doing so arise, nor is it an implication that Jews are unpatriotic. It simply amplifies the conclusions pointed out in previous chapters—that this small minority in Britain has powers and influence out of all proportion to its numbers, and that any attempt to solve the Jewish problem by violent

methods could only result in almost complete dislocation of the national life. When Jews are attacked they strike back, and as far as this country is concerned they have ample resources with which to resist.

The well-known Jewish tendency to concentrate on the 'middle-man' aspect of business has also resulted in large-scale Jewish ownership of shops. This has been explained as due to the treatment of Jews in bygone years. The Jew, so the theory runs, can never have any real sense of permanence, and never knows when he may be bundled, neck and crop, out of a country where anti-Semitism takes rapid root. Under these circumstances the Jew tends to gravitate into that form of trade which enables him to keep his resources liquid in case a hasty departure might become essential.

Whether this explanation is satisfactory or not, there are many thousands of Jewish-owned shops in this country. There are a large number of Jews in the grocery trade, in the retail tobacco trade, in furniture, in beauty culture, and in the drapery business. Many of them are upright and honourable in their dealings, but, as has been previously pointed out, a considerable number also cause ill-feeling and bitterness by price-cutting tactics and by other manœuvres that create resentment among established Gentile traders.

This is established fact, which can be borne out by any interested investigator. The ill-feeling in the grocery trade, for example, is clearly shown from a report in the *Daily Express* of February 9, 1939, a report, incidentally, which was not published in several other newspapers. This report

dealt with the fact that a national federation of grocers was expressing its fears lest alien refugees should take to the retail grocery trade. The report read :

' Grocers do not want refugees who are likely to become retail traders to be admitted to Britain. Their national federation have appealed to the Home Office and Board of Trade to see that aliens give an undertaking on these lines.

' The federation ask also that the foreigners already keeping shops here should be denied British naturalization unless the Home Secretary is satisfied with their trading conduct. The complaint of the grocers is that they are suffering from a growing misuse by aliens of the Companies and Business Names Acts.'

These allegations are serious on two grounds. The first is that they come from a body which would not put them forward without reliable evidence, and secondly because the offences must have already been going on for some time. Were this not so there could be no justification for the complaint. There is a great tendency nowadays to steer clear of any anti-Jewish statement by disguising the offenders under the description of aliens, whereas it is patently obvious that Jews are involved. Offences against the Companies and Business Names Act are frequently committed by Jews, and the number of non-Jewish foreign nationals owning shops in this country is very small. As to refugees, much capital has been made out of the fact that Christian refugees are being admitted as well as Jews, but no efforts are made to mention the proportions of Gentile and non-

Gentile, presumably because, as everyone must know, the Jewish refugees far outnumber the others.

From the monetary point of view, the Jews in this country are well able to defend themselves, not only because of the power of money but because that money enables them to maintain a first-class propaganda machine which can, incidentally, rely upon whole-hearted support from the Jewish film industry should the need ever arise. This does not, of course, imply that every attempt is made to suppress unwelcome facts. Attempts at suppression are undoubtedly made, but they do not have the widespread effects credited to them by certain anti-Semitic elements. Jewish propaganda aims mainly at putting forward the Jewish point of view on every possible occasion and at building up the achievements of outstanding Jewish personalities.

The Jewish minority is also ably represented by a number of official bodies such as the Board of Deputies of British Jews, the Zionist Organization, and others. The Board of Deputies is, in its way, a Jewish Government and is split up into various sections dealing with such matters as foreign affairs, parliamentary affairs, and other activities.

Its purpose is to be thoroughly representative of all the Jews in this country, and, as a result, the Synagogues play a large part in its work. It also aims at placing at the disposal of Jews a machinery that will enable them to work together for any object that British Jewry has in mind. It is, in short, a centralized authority for welding together Jewish opinion and thus making it

possible for Jews, when necessary, to speak with one voice on matters concerning their interests. The Board of Deputies is well organized to deal with any anti-Semitism that comes to its notice as long as such expressions of anti-Jewish feeling are confined to small groups.

There is also a considerable number of Jews in English Freemasonry, and in similar organizations of a completely Jewish type. There is, for example, the B'nai B'rith, the Jews' own Freemasonry to which Gentiles cannot belong. This body is reported to have a number of Lodges in Britain, though its headquarters are in New York. A similar body is that of the Ancient Order of Maccabeans.

There could be no greater error than to underestimate the power of the Jews in Britain—or the abilities of those who direct, and speak for, Jewish interests. The anti-Semite who imagines that the Jews could be removed from this country without a struggle is making his case ridiculous.

Yet, despite this financial and economic power, anti-Semitism flourishes, and probably will increase still further. It is inconceivable that some 500,000 persons, forming a recognizable and compact minority in our midst, should have such influence and control over the nation's entire economic system without arousing considerable antagonism among those not so fortunately situated. The present position of affairs is unnatural, and is violently aggravated by the huge unemployment total and the poverty of so many Britons. No one suggests that Jews should be forcibly deprived of their belongings, but a time must come when

the present inequalities will have to be straightened out. All who care anything for Britain must see that the removal of the present difficulties is effected calmly and without recourse to methods that disgrace any nation indulging in them.

On the other hand, no financial power is proof against an onslaught by a large proportion of the nation exasperated beyond endurance by the actions and remarks of tactless Jews. Three instances will suffice to show the trouble that can be caused, or might be started, by Jews who have no consideration for the Gentiles among whom they live.

It has been reported, for example, that a Jewish refugee, speaking excellent English, was asked, on arrival in this country, if he was not heart-broken at the thought that he would probably never see his native land again. His reply was illuminating. He smiled and remarked: "*My country is wherever my cash-box is.*"

During the September crisis there was a large-scale exodus of Jews from Jewish districts in London, and many of those who left for safe retreats in the country, a large proportion being reported as adults without children, showed such haste to get away that the same remark was heard from dozens of sources in the districts concerned. It was: "*It has taken Hitler years to get some of the Jews out of Germany, but it has only taken him hours to get them out of here.*"

Finally there is the case of an elderly Jew who, on learning that a young Gentile acquaintance of his had joined one of the fighting forces, expressed his pleasure with the words:

'That is very good. He can go and fight and I

I will stay at home to look after my business. After all, this is my country but it is his king.'

It may be said that these are isolated instances, but the fact remains that they are given wide currency and they do the Jewish cause immeasurable harm. The Jews responsible for them are the worst enemies of their own race.

CHAPTER XIII

THE JEWS AND POLITICS

IN any consideration of the power a minority might possess, one must always take into account that minority's influence in, or on, the legislative body of the country concerned, a fact which applies with particular emphasis to Britain. In theory, if not in practice, the final balance of power in this country rests with Parliament, and any group able to wield influence in the affairs of Parliament must, necessarily, have proportionate influence in the affairs of the entire country.

But it must also be remembered that the country is conducted not by the 615 members of Parliament, but by that body which works in secret—the Cabinet. The whole Party system is one of delegation of responsibility, the final decision resting with the small body who hold Cabinet rank. The chief duty of any government M.P. is to uphold that Cabinet in the Lobbies, just as the Opposition M.P. supports his Party by voting against the Government.

In consequence, the numerical strength of M.P.s representing this or that interest is no real criterion, and this is certainly true of the Jews. Out of the 615 members of Parliament, 20 are Jews, 9 of them being Conservatives, 6 Labour and 5 Liberals. And in the House of Lords, with its membership

of between 770 and 780 peers, only 10 are Jews. Of the 62 men who are Ministers and heads of State Departments, 2 are Jews, and there are 5 Jewish Privy Councillors.

On the surface, therefore, it might appear that the Jewish influence on the legislative authority is slight. But when one considers other aspects of the party system, it can be clearly seen that actual numbers matter little. The parliamentary machine is only kept going by the parties comprising it, and those parties are only kept in existence by the support of their followers. Of all the forms of this support, the financial is one of the most important. Money, in other words, is one of the driving forces of politics.

If the wealthy supporters of the party in power can induce the Cabinet to adopt a measure which, without conflicting with party views, will be of benefit to the wealthy, party loyalty will carry Government M.P.s into the Division Lobbies to vote in support of the Cabinet. Indirectly, therefore, the power of money has made itself felt, whereas, superficially, money may not have entered into the question at all.

This applies equally to all parties, and no party, Conservative, Liberal or Labour, can afford to fall out with its wealthy supporters as long as those supporters confine their desires to objects within the framework of the party's policy. But most of these frameworks are notoriously elastic, and, in addition, there are ways and means of so disguising motives that their purpose does not become clear until they are law!

In such circumstances, it is obvious that the Jews

must be favourably situated. They have the money to subscribe to party funds, and, as in most other worldly matters, those who pay the piper call the tune. It is not without some significance that, in recent years, there has been no legislation unfavourable to Jewish interests, but numerous Bills have been passed that coincided with Jewish aims.

In a pamphlet, *Arab or Jew*, by Captain R. Gordon-Canning, M.C., several references are made to this fact. One reference is a quotation from an article in *The Century Magazine*, where Sir Ernest Bennett, M.P. declared :

'The success which the Zionists have secured in dealing with our political parties is indeed amazing. Tories, Liberals, and Labour alike have endorsed the Zionist policy in Palestine. The vast political influence exercised on Great Britain by the Jews is due to several causes.'

Another quotation is that from an unnamed high official of the British Government who is quoted as saying :

'The Zionists have got the Government by the throat. Apart from the general effect of this Zeitgeist (spirit of the age) there is the admitted influence exercised by Jewish donations to party funds ; from this influence none of the three parties is free.'

In the same pamphlet, there are quoted extracts from the Report of the Shaw Commission on Palestine, 1930. One comment by the Commission is as follows :

'... that there exists among the Arabs in Palestine a strong feeling of resentment at the present position in

which, while they, a preponderating element in the population, have no means of direct access to His Majesty's Government, the present Jewish Agency, through its head office in London, can, and is frequently known to, make representations to the Secretary of State for the Colonies, without first submitting these through the High Commissioner.'

Another quotation from the same Report runs :

' . . . are, in our view, incontestable evidence that in the matter of immigration there has been a serious departure by the Jewish authorities from the doctrine accepted by the Zionist Organization in 1922, that immigration should be regulated by the economic capacity of Palestine to absorb new arrivals.'

In another part of the pamphlet, reference is made to valuable concessions in Palestine granted to Jewish interests, and the granting of these led Lord Templeton to ask in the House of Lords, on March 20, 1929 :

' Who is exerting pressure on His Majesty's Government to prevent their action in this most important matter according to the dictates of common justice and fair dealing ? '

The reason for this question was the dissatisfaction caused by the grant of the concessions to the Jewish interests concerned. And *The Times*, in June, 1932, expressed this opinion.

' British policy has been dangerously and incalculably influenced by political Zionism. It is impossible to speak of the impartiality of British administration in Palestine in the face of the economic monopoly accorded to Zionists in concessions.'

Statements of this kind bear only one interpretation.

Secrecy naturally plays a large part in the collection and disbursement of party funds, and there cannot, therefore, be means of knowing who contributes towards the upkeep of the various parties, or the sums which the contributors subscribe. But, according to anti-Semitic elements, the long record of pro-Jewish legislation can only point to the fact that wealthy Jews must be among the most important financial supporters of the various parties in Parliament.

By way of contrast, there is the interesting fact of large-scale Jewish support for Communism. On the face of things, this is a paradox because it is difficult to imagine that capitalist Jews would lend their support to a movement that aims at the complete overthrow of the capitalist system. Yet Jewish support for Communism is undoubted.

The objects of the Planning enthusiasts, who include Jews, Conservatives, and others, are semi-Communism in disguise. The various Boards that have been set up in a number of industries are autocratic bodies on the true Soviet model, with powers to inflict fines and entirely regulate the affairs of those subject to each Board's authority. This is the true form of monopoly, and one cannot help wondering how Conservatives were ever induced to countenance it.

Much ink has been spilt in assertions, and denials, of the Jewish character of the first Communist Government to be set up in Russia. That, however, is now becoming a matter of ancient history, and much more reliable material concerning Jewish

support for Communism can be seen in up-to-date facts. According to various publications concerned in collecting such material, fourteen of the seventeen principal Soviet Ambassadors of the present day are Jews, though it is impossible, in view of the frequent purges in that country, to keep up to date with the shifts made in diplomatic representation.

In the *Daily Worker*, late in December, there appeared a passage full of implication. That newspaper is, of course, the chief Communist organ in Britain. The passage read :

'It is for us to demand full and equal rights for the Jewish people in all lands of their birth and adoption. Ours is the responsibility for leading the attack on anti-Semitism in the Nazi and Fascist countries. Our own Government is dallying with the question. To compel it to open the doors of the Empire wide and free to the Jewish refugees is a duty waiting on our doorstep.'

In July, 1938, there was an outbreak of savage communal rioting in Burma, during which 220 people lost their lives. A Burma Government Committee was set up to investigate the outbreak, and found that the activities of a 'Red Dragon Club', the propaganda spearhead of the Burma Thakin (Communist movement), had a considerable part in bringing the riots about.

According to the report, the 'Red Dragon Club' was in touch with the 'Workers' Bookshop' and Messrs. Victor Gollancz, Ltd., in the United Kingdom, both of these being sources of Communist propaganda. The head of the firm of Gollancz is a Jew. The Burma Communist movement was also said to be in touch with Communist organiza-

tions in India, and with the Communist Party of Great Britain, the League against Imperialism, and the Friends of the Soviet Union in the United Kingdom. These organizations all contain their quota of Jews.

Despite their official opposition to any Popular Front alliance with Communists, the Labour Party executive must know that many of the Jews who occupy minor posts in trade union branches are also avowed Communists, and supporters of the extreme elements in the whole trade union movement. The actual dividing line between Labour and Communism is very slight, and the Jewish influence on Labour matters extremely strong.

The close connection between British Labour elements and the semi-Communitistic Government of M. Blum is too well known to need amplification. M. Blum, a Jew, was a leading adherent of the closest alliance with Soviet Russia. In the London *Evening Standard* of April 9, 1938, this significant comment appeared, its object being to explain the cause of M. Blum's departure from office.

'Another factor in M. Blum's downfall not generally understood abroad is the wave of anti-Semitism, aroused by the strong Jewish element in Blum's administration. Blum had about fifty-two Jews as Ministers, Under-Secretaries, Government appointed directors, and so on. I spoke the other day with the Chef du Cabinet of a Socialist Minister—a genuine Socialist himself. Almost white with rage, he told me "Blum is collecting around him a real Sanhedrin. His 'Brain Trust' which decided on his dangerous financial programme is a very ghetto."'

It is also rather significant that when there were anti-Chamberlain demonstrations in Whitehall in October, 1938, newspaper reporters should have commented upon the large proportion of Jews and Communists present in the crowds. One observer's report read:

'The marchers have two parrot cries, "Chamberlain must go" and "Stand by the Czechs." They exhibited the posters of Communist, Socialist, and Liberal newspapers. . . . Another fact that impressed me was the large proportion of Jews and Communists, chiefly of non-British nationalities, who were shouting down our Prime Minister. Naturally, Jews all over the world are pressing for the most drastic action against Herr Hitler and his associates. Yet it savoured of an abuse of hospitality for these people to be in the forefront of what became anti-Government demonstrations, and I think that having regard to the courtesy with which Jews have been treated in this country, they should be asked by their leaders to restrain themselves.'

It is undoubtedly true that many thousands of Jews have been massacred in Russia, but that does not destroy the contention that Communism is Jewish, even though it is also a fact that all Jews are not Communists. But Communism is an international movement which could be, and is, easily linked up with international Jewry.

Further, the Jew undoubtedly sees that the old capitalist order is doomed to extinction, and he therefore turns to the only alternative—Socialism or Communism. He cannot perceive any other ultimate system, and the old desire to 'get in on the ground floor' has driven many a Jew into the

comparatively new Communist system. That many Jewish supporters of the Russian regime have met a premature death at the hands of a firing-squad is no compliment to their fellow-Jews at the head of affairs in Russia.

The Jewish skill for propaganda is well illustrated by the way in which adherents to the Communist cause have been found in this country, and it is a significant fact that there is always plenty of money available for any Communist venture that may be started here. Many of these ventures have taken the form of youth organizations, book clubs, groups formed to study psychology and psycho-analysis, and many other strange bodies. As the booklet, *The Real Crisis*, puts it :

' Since the failure of the General Strike in 1926 increasing attention has been paid to the conversion, or perversion, of the more " intellectual " and " well-do-do " classes, as it has been shown that the British men and women of the poorer or " working " classes are the element least likely to accept the full implications of Communist theories. An indication of the growth of this aspect of revolutionary activity is given by the flood of subversive literature issued by publishing firms which have been established since 1926, in most cases by individuals who, before then, were relatively unknown and, apparently, without substantial resources.'

In this connection there was an interesting article in the *New Statesman and Nation*, of November 6, 1937, in which the publisher, Frederick J. Warburg, wrote :

' For some time now the firm (Martin Secker and Warburg) of which I am a director has sought to provide

a representative selection of books embodying the most advanced thought on modern problems for those who were interested. . . . In this way we have issued books by English Communists, members of the I.L.P., Pacifists, Russian Communists, Trotskyists, Negro revolutionaries, Eurasian Radicals, Communist sympathizers of various kinds, and Socialists maintaining independence of any political party.'

The truth of the matter is that while there are many Jews who are content to keep to the ordinary channels of political thought and activity, there are a number who are mixed up with movements which may, one day, claim the attention of the authorities because of their subversive activities. No one is trying to prevent Jews from freedom of thought and freedom of expression on matters of general interest, but when they become involved in the various dangerous movements now established in this country, they will have only themselves to blame if the eventual outcome is far from pleasant. And, unfortunately, the innocent may be visited with the sins of the guilty. It has happened before in history and it may quite easily happen again.

CHAPTER XIV

ANTI-SEMITISM IN BRITAIN

IN the foregoing chapters continuous reference has been made to anti-Semitism and the expressions and feelings of those who follow an anti-Jewish policy. But of the depth of anti-Semitism not much mention has been made. That it exists there is no doubt, but the real point is this: How widespread is anti-Semitism and among which classes does it exist?

In the strictly Conservative organ, *The Patriot*, of November 24, 1938, there appeared the following comments:

'The tide of anti-Semitism is rising everywhere, as a map in the Daily Express of November 12 showed. It covers nearly all Eastern Europe, with the exception of Soviet Russia, where it is kept down by force, and has numerous and vocal supporters in France and the U.S.A., whilst owing to our policy in Palestine the Moslem world is seething with it.'

'The Home Secretary is right in saying that there is an anti-Semitic movement in this country; it is to be found mainly among the working-classes, who have nothing to gain by supporting the Jewish cause. This is not unprecedented, since anti-Jewish riots have taken place periodically since the Coronation of Richard Cœur de Lion. We do not want to see pogroms or persecution'

here, but if the British people are to see thousands of Jews pouring into their country, taking their jobs and houses, Jewish children given every advantage, whilst many of our own people are in want, and the agony columns of our papers are filled with desperate appeals for help, whilst rich Jews retain fabulous wealth in their own hands, our working-classes would be more than human if they did not feel resentment.

'It is futile to talk of stamping on anti-Semitism, as to do this will only make it burst into flame. The function of Government is to prevent disorder; it cannot control opinion. The only way to combat anti-Semitism is to remove the causes. Unless our politicians will face the Jewish question fairly and squarely, here and in Palestine, in a spirit of justice to the indigenous population of both countries and of firmness in dealing with the Jews, the people will take the law into their own hands with consequences that no one can foresee. The British are slow to wrath, but they will not endure an alien tyranny, and once their eyes are opened to it they will rise as one man to resist it.'

The anti-Semitic movement in this country is by no means a localized matter, nor does it appear to have shown any signs of decreasing, despite the appeals issued to the nation by so many prominent personalities. Those appeals, it might be added, not only testify to the extent of the feelings against the Jews, but, in cases such as that quoted below, admit that there are matters which need clearing up.

On December 7, 1938, the Council of Citizens of East London, of which the Archbishop of Canterbury is President and Major-General Sir Frederick Maurice chairman, issued a statement saying that

during recent months some attempt to revive anti-Semitic feeling had been noticeable in East London. According to *The Times* of December 8, the statement went on :

'To prevent the growth of this disruptive influence the leaders of the Christian churches have, on the suggestion of the council, issued the following joint declaration over their signatures. "As representing the ministers and clergy of Christian churches we deplore the prevalence of anti-Jewish feeling in East London. We wish to affirm that we believe racial hatred and discrimination to be contrary to the spirit and teaching of our Lord Jesus Christ. Undoubtedly there are difficult problems requiring mutual understanding for their solution. We therefore urge all Christian people to observe the supreme law of Christian brotherhood in their relations with all people."'

This appeal was signed by the Archbishop of Canterbury, Cardinal Hinsley, and the Rev. J. Scott Lidgett.

But the East End of London is only one district where anti-Jewish feeling is strong. In various cities in the North and Midlands there have been cases of it. In Hull, at the beginning of December, there was reported the existence of an alleged German anti-Jewish organization which was believed to have considerable Gentile support. Anti-Semitism is, to a large extent, nation-wide.

Although condemning such feelings as fanatical and unreasonable, the *Catholic Times* declared, on November 25, that :

'Sir Samuel Hoare did well to tell the House of Commons that there are the makings of an anti-Semitic movement,

not confined to Fascist circles by any means, in this country. The Press is entirely silent about it, but those who move about the country have been aware of it for a long time, and have hoped that something would finally be said by a responsible person to call attention to it.'

It is not, perhaps, quite correct to say that the Press is entirely silent about it, though it is undoubtedly true that movements of this type are worked up to a considerable pitch before the newspapers begin to report them. But in dealing with the problem, most newspapers evade the issue by referring to the Jews under the all-embracing title of aliens.

By way of an exception to this general rule the following extract from the *Sunday Express* of November 13, 1938, is of interest. After dealing with the sufferings of Jews in other parts of the world the leading article concluded :

'For the Jews in Britain this is a word of warning. Do not seek to admit too many foreigners into our country. Some, yes. But do not go beyond the limits caution dictates. Already there are stories that the immigrant Jewish population here is getting outside the capacity of the British Jews to provide sustenance for them. Such a situation will bring its punishment upon all.

'And here is a word of advice from a newspaper which has always been sympathetic to the Jews and is anxious for their safety now. Beware of Zionism. It is an issue which divides the country. There is no reason why political controversy should be stifled or the divergences of opinion reconciled. But in your zeal be restrained. Beware, above everything, of catch-penny

agitation stating the Jewish case in violent and offensive terms by men who really give no allegiance to Zionism and the Zionist cause, but who merely embrace it for the sake of its advantages to themselves.'

That the Jews themselves are well aware of the feelings against them is abundantly proved by the many references to anti-Semitism in various Jewish newspapers and weekly organs. It was, for example, reported in a Jewish daily paper in November, 1938, that although anti-Semitism was not so widespread in England as it is on the Continent, it is freely admitted that attempts are made to stir up feelings against the Jews, and meetings had been held under the auspices of the Board of Deputies to combat the danger.

In *The Patriot* of December 15, 1938, there appeared a summary of an article from London which appeared in the Jewish daily *Forverts* of October 2nd. *Forverts* is published in New York.

'How great is the danger of the spread of anti-Semitism in England under the present circumstances? The Jews in England are very alarmed owing to the new developments in the European crisis; the Jewish leaders are afraid that the Balkan countries may become infected with the virus of anti-Semitism, and the Jews inhabiting these countries edged out of their present positions. Even in England the enemies of Israel hope that the general political conditions in the world may help to strengthen the anti-Semitic movement in England.'

'Though the soil of England is not yet fertilised enough for the proper growth of the seed of anti-Semitism, yet it is no use denying facts; there is a large number of the English population who would like to see the Jews

driven back to the ghetto. The English propagandists apply the same slogans in their anti-Jewish propaganda as their fellow Jew-baiters in other countries, namely, that the Jews have usurped the whole country, so much so that they are dominating the English people.'

And who, the reader may ask, are the propagandists? They certainly are not very numerous, but what they lack in numbers is more than made up by the energy put into their efforts.

Societies such as the Anglo-German Fellowship and the societies which aim at closer relations between this country and Italy must be anti-Jewish by implication. The members comprising them naturally support, in broad principle, the governments of the totalitarian States, and as those governments are anti-Jewish the societies must, to some extent, be anti-Jewish too.

These societies operate in the higher circles of British society, and count a number of well-known public figures among their members. There has, of course, been some falling-off in membership as a protest against the anti-Jewish laws passed in Germany and Italy, but these societies are still quite strong both numerically and in influence.

The British Union of Fascists is another anti-Semitic organization, as is only natural from its aims. The Fascists, however, state in their literature that they have no enmity towards Jews who are not doing the country harm. In their weekly newspaper, *Action*, and their monthly organ, *The Blackshirt*, numerous attacks are made openly upon the Jews and the machinations of Jewish international finance.

The British Union has also waged a violent campaign against the entry of refugees, and against the efforts made by interested parties to manœuvre this country into war with the totalitarian States. The hostility between the British Union and the Communist Party in this country is well known. But although all anti-Semitism has been attributed by pro-Jewish bodies to the British Union, the Fascists do not possess the numerical strength necessary to have made enmity of the Jews a nation-wide issue.

Another anti-Semitic group are the Militant Christian Patriots, who publish a monthly organ known as the *Free Press*. In this many different phases of anti-Semitism are dealt with, and the organization also publishes a wide range of books and pamphlets dealing with the Jewish question. Most of these publications are exceedingly outspoken, and quite apart from the merits of the case show that the authors of them have spent considerable time and energy in digging up facts that are not complimentary to the Jewish cause.

Of unofficial anti-Semitic groups there are probably hundreds, many of which flourish in Jewish districts. The East End of London, the London suburbs of Hampstead and Golders Green, and many parts of Leeds and Manchester, to mention only some Jewish districts in this country, have their groups of Gentiles who take every opportunity to stress the fact that the Jews appear to own the entire neighbourhood. Conditions such as these are a fertile breeding ground for anti-Jewish campaigns.

Partly as a result of the agitation stirred up by the British Union of Fascists and partly due to the

price-cutting activities of Jewish retailers there is considerable anti-Semitism among small shopkeepers, and the spread of the knowledge that Jewish financial interests are behind many of the large chain stores is only adding to this.

Many members of the working-class are now being attracted to dislike of Jews by the subsidization of cheap refugee labour. As was alleged in the *Sunday Pictorial* of January 15 :

'Refugees are now disrupting labour conditions in various trades by undercutting. A year ago a good piece-worker in the tailoring trade could earn £8 to £12 a week. Now, many aliens are employed at £3 a week. Of this the employer pays only about 30s.—an office-boy's wages. The balance comes from Woburn House, headquarters of one of the refugee funds, to which the average Englishman is a large and sympathetic contributor.'

A conversation which I had with a Jew, during a railway journey, shows quite clearly that the Jews themselves are becoming alarmed at the eventual harm that may be done to them by this refugee question. He admitted that if Jews find work for refugees at the expense of Englishmen the present latent anti-Semitism will develop to unpredictable proportions. He also admitted, to his sorrow, that the present hardening of anti-Jewish opinion was quite noticeable.

Another view is very clearly put forward in the book, *No Ease in Sion*, by T. R. Feiwell (Secker & Warburg). It is as follows :

'At first sight there seems little connection between the unfortunate, poverty-stricken Jews in poverty-stricken Eastern Europe and the comparatively wealthy and secure

Jews in such countries as Britain and the United States. Yet, within the general capitalist crisis which is threatening the entire fabric of Western civilization a specific danger threatening all Jews has suddenly arisen. It is this, that in the last stage of crisis the finance capitalist ruling class in every country must make every effort to save itself at all costs. The present pattern is that of drowning revolutionary discontent by arousing violent nationalist movements, and the most effective scapegoats for such nationalist movements are the Jews. Everywhere traditional anti-Jewish antagonisms provide a ready starting point. . . .

'After Hitler's rise there can be no security for any Jewish minority. The British upper-class of to-day, for instance, is still broad-minded and tolerant towards British Jews. Although Jews are to-day already suffering growing exclusion from certain spheres . . . many professions are still open, and individual Jews are still allowed to rise to the highest positions and honours in the State. . . . No anti-Semitic Fascist movement is needed to regiment the British masses. And yet both Jews and non-Jews are nervous about the Jewish question in Britain. Atavistic hatreds can be roused in the British mob mind as in any other mob mind.'

Another point rarely made is that the huge alien influx is introducing into this country the type of man and woman who have seen much violence in their native land, and who may, in times of stress, turn to violence as the natural means of settling disputes. It has been truly said that we are running the risk of making Britons familiar with conditions to which the entire British political system is opposed.

It is, however, important to realize that this is not, by any means, the first outburst of anti-Semitism which has swept Britain. There were similar feelings following the arrival of the Jewish refugees from Russia in 1902, and when this had died down the profiteering during the Great War was alleged to be mainly Jewish. This may never have been fully proved, but it was widely enough believed to resurrect anti-Semitism long before the Nazi party arose to focus world attention on the subject. There are observers who declare that British Jews might easily have been subject to restrictive legislation had not the outbreak of hostilities turned the nation's attention to more serious matters.

Nothing can be gained by denying the existence of this problem to-day. One cannot eradicate, in a moment, the strong feelings now held by many thousands of Britons. Those Britons would not, for one moment, suggest anything like a pogrom or the repetition of the treatment meted out to Jews in Germany. But they do feel very strongly about the power and influence that now lies in the hands of this small minority, and they do not hesitate to express the opinion that something should be done to curb that power—and, if possible, curb it drastically.

But what is the Jewish reaction? It can be summed up in the sentence 'What we have we hold.' The only result is that anti-Semitic elements work themselves into a fury and declare that the time has now come to dispossess the Jews by force, if needs be. The argument of Jewish propagandists to the effect that Jews are not really powerful, and that they are not really wealthy, only

further arouses anti-Semitic fury, because this denial is a refutation of the obvious. It is quite true, as the Jews point out, that goodwill is needed on both sides, but to the Briton the outspoken demands for this goodwill by a very small minority savours of impudence.

There are few signs that the clash of opinions is likely to die down and disappear. On the contrary, it may easily swell to a series of sharp differences, followed by who knows what. The threat of this is something that all reasonable men will hope to avoid, but if it is to be avoided the Jews must do their share, too.

CHAPTER XV

ANTI-SEMITISM ABROAD

ALTHOUGH, as its title implies, this book is concerned only with the problem of the Jews in Britain, it is nevertheless advisable that some examination of anti-Semitism abroad should be included, and for this reason. Were anti-Semitism confined to the totalitarian countries and Britain alone, there might be force in the Jewish argument that the majorities in these countries are to blame, and that their lack of consideration for the Jews is the result of narrowness of mind, greed, envy, or any other vice one cares to think of. But what is the position? It is that anti-Semitism, far from being confined to one or two countries, has now spread like a plague over more than half the globe.

In the British Empire, as a whole, there is no violent anti-Semitism except in particular localities. The feelings of the Empire correspond very much to those of the Mother Country, with this exception. We are allowing a certain number of refugees to enter Britain, whereas the Dominions are so concerned with their own populations and unemployment problems that immigration is severely restricted.

In Canada, however, there is a Nationalist Party, under the leadership of Adrien Arcand, which is

openly and thoroughly anti-Jewish. Its aims are stated to be honest government, justice, and a square deal, and it is growing rapidly. It has, of course, been denounced as Fascist, and many of its meetings have been attacked by Communists. An attempt to assassinate Arcand has also been made, but the party believes that the day is not far distant when it will be voted into authority.

From the Jewish point of view, this movement is doubly dangerous because of its semi-religious character. It is strongly supported in French Canadian circles and there would, apparently, be little difficulty in adding a religious fervour to the anti-Semitic policy it now adopts. In fact, Jews have said that its main power rests on the religious background of its appeal.

In South Africa, too, the Jewish control of gold and diamond mines has proved a source of discontent, and it is said that the spread of anti-Semitism is being strongly fostered by the large number of Germans living in the Union. The wealth concentrated in the hands of a small Jewish minority in the Dominion is, of course, a point that the propagandists would not overlook. Accusations have been made to the effect that this propaganda is actually supervised, on the strictest lines, by officials in the German Foreign Office. Whatever the truth about this, there are several Nationalist and organized anti-Semitic groups which have succeeded in practically closing South Africa to all Jewish immigration.

In Australia and New Zealand the situation might be described as comparatively quiet. Apart from the strict watch kept on immigrants, the populations

of these countries show no violent swing towards a positive anti-Jewish policy, possibly, of course, because both countries are far outside the sphere of Nazi influence.

Turning to the Continent, however, there is a very different picture. Even in France, where, until recently, a Jewish Premier held office, there is no shortage of anti-Semitism. In the April 15, 1938, issue of the Paris weekly, *Je Suis Partout*, the following comment appeared.

'For sixty years French politics have thought Jewish. Prudent, the Jew sometimes at first governed through his Christian slaves. To-day he governs in his own name. Blum departs, Mandel returns. Methods vary but results are identical. The decisive hour has already struck for France. Her 350,000 avowed Jews hold a position incompatible with their number. It is seen how they dominate trades. They dominate the State. Anti-Semitism gaining ground week by week has no other reason, and is our principal hope. We do not demand any unrealizable proscription. . . . We demand that the Jews should be returned to their position as Jews. . . .'

Anti-Semitic outbreaks have also been reported in Alsace-Lorraine, and clashes between the rival parties have occurred in Metz. Here again the proximity to Germany must be taken into account, and Nazi propaganda has undoubtedly played its part in stirring up trouble.

More serious, however, was an outbreak of anti-Jewish feeling in Switzerland, which culminated in a prosecution, brought before the Tribunal of Lausanne last October by the Jewish community of Vevey-Montreux. The defendant was a man

named Lugrin, leader of the National Swiss Party. He had drawn up and circulated a tract of a character highly offensive to the Jews. After referring to the Talmud, and quoting such extracts from it as 'God commands Jews that, by all means, ruse, violence, usury, and by theft, they should take possession of the property of Christians,' the pamphlet concluded:

'Swiss workers, peasants, traders, industrialists, all, if you wish to avoid being the slaves of Jewish capitalism, if you would keep the independence of your ancestors and live properly and freely on the soil of your fathers, demand that the Jews should return to what they were formerly among us, to what they have always been—foreigners. In order to remain masters in our own house, let us all shout "Down with the Jewish International! Down with Jewish Capitalism! Switzerland for the Swiss!"'

Lugrin was acquitted on the grounds that he had not actually attacked personalities, and that the disagreeable quotations from the Talmud were, in fact, to be found in the text of the work, so that no accusation of insult could be upheld.

The story of anti-Semitism in Germany is now too well known to need any amplification here, nor could any attempt be made to condone the treatment meted out to Jews who were the innocent victims for the sins of others. The same applies to Austria, and the fact that Jews in that country held many positions of dominance is no excuse for the destruction and pillage that went on following the Anschluss.

In Italy, anti-Jewish laws have only recently been introduced, and time has yet to show how they will work out. According to Jewish writers,

Mussolini is guilty of the most blatant hypocrisy, and of kowtowing to the German Dictator, for thus introducing anti-Semitic laws after being alleged to have said on several occasions that anti-Semitism did not exist in Italy.

On the other hand, there are commentators who, after examining the laws, find that they are directed only against the undesirable Jews who have poured into Italy during the last twenty years and who will now, under the new enactments, have to leave. These commentators also add that the laws are not nearly as harsh as they have been made out to be, and that when all the exceptions from the legislation have been taken into account, the only Jews to be really affected will be the immigrants of recent years. But it is too early yet to see the real outcome of this anti-Semitism, and until it has been put into practice it is difficult to comment upon it.

Further east, in Turkey, there has, in recent months, been a definite increase in anti-Semitic outbreaks and feeling. Although the Turkish Government has passed no anti-Semitic legislation, it is reported that the hostile, anti-Jewish attitude of the population is visible everywhere. In the municipal elections held last autumn, not a single Jew was elected throughout the whole country, despite the fact that in some towns there is a very high percentage of Jewish citizens.

Violent anti-Semitic outbreaks have also been reported recently from Slovakia, though attempts to arouse similar feeling in Bohemia were suppressed by the Prague Government. In various Slovakian cities the windows of many Jewish shops were reported to have been broken, and Jews were

attacked in the streets. Five hundred Jewish students in Bratislava University were expelled on the grounds that they were Communists, and other restrictions, against the Jews in general, have been imposed.

In Poland, the Jewish problem has existed for many years. There are approximately 3,500,000 Jews—or 10 per cent of the population—in that country, but they do not exercise anything like the influence of Jewish minorities elsewhere. One-third of them live in the depths of poverty, without work, without money, and without any hope for the future. Another million are just managing to exist. Yet sporadic pogroms are frequent, and it has been said (*Sunday Express*, November 13, 1938) that :

'The pogrom in Germany is one of the greatest onslaughts against the Jews that have ever been made in history, though in the latest riots the death-rate is very low. But it is not only in Germany that the Jews are tormented. Poland gives them no rest. And in Poland it is the cup of death that they drink. The Poles do not stop at burning houses and beating Jewish men and women. They kill them. Poland is remote, so we hear little about these slaughters.'

On the other hand, it is admitted by Jewish writers that Polish Jews are not submitted to such systematic and rigorous persecution as that practised in Germany and Austria. Outbreaks of mob violence have certainly occurred, but as soon as these are put down there is not the subsequent campaign of ferocious discrimination so evident in Germany.

Yet, if the present intentions of the Polish Government are carried out to a logical conclusion, the fate of the Jews in that country must be one of banishment from the national life. The movement may be slow, and it may take a considerable time for its effects to be fully felt, but eventually the Jewish minority must become only a memory.

Nor is it only a matter of economics. The religious element plays a large part in Polish anti-Semitism, the arch-enemy of Polish Jewry and the leader of anti-Semitism being a sixty-five-year-old priest, Father Stanislas Trzeciak. In a sensational trial at Grubziondz, in December last, this cleric faced the Polish Chief Rabbi, Professor Moses Schorr, to debate the alleged contents of the Talmud, quotations from which had appeared in an anti-Semitic newspaper. The editor of the paper had published material which made him liable to imprisonment under the Polish criminal code.

"I am," Father Trzeciak declared, *"an enemy of the Talmud. I regard myself as a disciple of Christ, imitating Christ in His fight against the rabbis."*

It is quite obvious that the proximity of Germany could have a great influence on Polish anti-Semitism, but it must be remembered that the problem, as far as Poland is concerned, existed long before the Nazis rose to power, even though it may have come to a head only recently.

Roumania, with its 900,000 Jews, is another country where anti-Semitism has existed for years, even before Herr Hitler was born. Long before the War, anti-Semitism had broken out in Roumania time and time again, and since 1918 there have been

a number of outbreaks, including a series of Jew-baiting attacks organized by the anti-Semitic Iron Guard. Since, however, the Iron Guard leader, Goga, has been deprived of the office of Prime Minister, the outlook for the Jews has been brighter, though they have no doubts about what to expect should a pro-Fascist Government ever take control of the country again. Since the Anschluss, however, the Roumanian people have not been too enthusiastic about Fascism, fearing, no doubt, that if they showed any tendency to create a Fascist State they might meet with the same fate as that which befell Austria. This fear is one of the pillars of Jewish hopes.

Hungary has approximately 500,000 Jews, and here again anti-Semitism was a factor in the national life long before there were Nazi principles to inflame it. Even before the Nazis came to power, a measure had been passed restricting the total of Jewish students in the University to 5 per cent. And early in 1938, the Hungarian Government extended this restrictive legislation to industry and the professions, prohibiting Jews to have more than a 20 per cent participation in commerce and the professions, and giving a limit of five years in which the scheme is to be organized and brought into full working order.

Anti-Semitism had also appeared in Jugo-Slavia, the Scandinavian countries, Holland, and even in Russia. In the last-mentioned country, it has reared its head despite past attempts, by law, to prevent it. Jewish propagandists argue that this is proof of the fact that the Jews do not control Russia. But it might be pointed out with equal

facility that anti-Semitism might now be widespread in Russia just because the Russians are tired of having Jews at the head of affairs.

Late in October last it was reported that many Jewish leaders in Russia had been arrested by the Soviet authorities, but it is not clear whether anti-Semitism had anything to do with this, as it might quite as easily have been another of those mysterious purges which have swept so many Soviet leaders to their death in the past few years. It is, however, significant that the Soviet Government has done little or nothing in the way of offering refuge to Jews compelled to leave various countries in Europe. It may be that, despite Jewish strength in the U.S.S.R., that country's government cannot risk stirring up anti-Semitism on a wide scale by the further importation of Jews.

In Palestine and other Moslem countries anti-Semitism is only to be expected in view of the hostility between Arabs and Jews. This anti-Semitism is mainly of a political character, and might reasonably dwindle to small proportions if the Palestine question were finally settled for once and for all.

On the other hand, quite recent discoveries in Palestine have only further infuriated Arab and Moslem opinion, and to such an extent that anti-Semitism has had a definite impetus.

In *The Times* of February 9, there was a report of an event in Palestine which is certain to have serious repercussions. It read :

'Jerusalem, February 8. A police launch observed the Greek steamer Artemisi (150 tons) early on Tuesday

morning standing off shore a few miles north of Telaviv and engaged in landing passengers, believed to be German Jews. Being inequipped to interrupt this traffic, the launch returned to Jaffa for the harbour master, who brought an armed patrol, boarded the steamer, arrested the master and crew, and ordered the ship to be taken to Haifa for internment. A launch which had come out from the shore was also seized. There were seventeen would-be immigrants aboard the ship without passports or permits to enter Palestine, and it is supposed that thirty or forty others and four members of the crew had been able to land.

'Under the law, ships of under 200 tons thus found smuggling illegal immigrants into Palestine may be forfeited and criminal action taken against the crew and the illegal immigrants. In the present case the 17 passengers have been taken to Acre.

'It is well known that for some time past Greek steamers have been landing unauthorized immigrants on deserted parts of the coast, where they are met by omnibuses and taken away to colonies. It is estimated that over 25,000 unauthorized Jewish immigrants and visitors who have illegally overstayed their leave have entered Palestine.'

What is the inevitable Arab reaction to discoveries of this kind? The Arabs can justifiably point out that the immigration quotas for Palestine are bad enough from their point of view, but that the Jews, far from being satisfied with the generosity of the mandatory power, are taking all kinds of illegal steps to flood the country with immigrants, thus aggravating a question that is already terribly difficult. Even if the Moslem communities were

able to forget the political aspects of the Palestine question they may take considerably longer to live down their distrust of such manœuvres on the part of Jews. Thus is anti-Semitism manufactured and kept alive.

Across the Atlantic, in America, the sentiments expressed towards Jews are quite friendly. There are undoubtedly exceptions—there have been anti-Semitic outbreaks quite recently in Mexico—but in the United States the anti-Semitism is, so far, of a very restrained type except when there are racial uprisings of the Ku Klux Klan variety. In such cases either the Jews alone are attacked, or Jews, Roman Catholics, Freemasons, and negroes are all gathered under one head and designated enemies of the nation.

Since the November purge in Germany, America has been flooded with pro-Jewish propaganda, and hatred for the Hitler regime has gone hand in hand with friendliness towards the Jews. But the waves of propaganda are reported to have had another effect, and not one that the organizers could have desired. It is now said that America is more conscious of the Jewish problem than it has ever been, and the eventual outcome is unpredictable. This much is certain. Americans are beginning to realize that their country might, one day, have to do something about the Jews in the United States itself.

The restrained anti-Semitism exhibited in various quarters is well exemplified by the campaign now being carried on by America's 'Radio priest,' Fr. Charles E. Coughlin. This world-famous priest denies that he is anti-Semitic, but his ten-

dency to it is believed to have been responsible for the public rebukes issued by prominent American bishops, some of whom spoke on behalf of the American cardinals.

In a broadcast towards the end of last year the 'Radio priest,' after attacking Communism, Fascism, Nazism, and Atheism on the grounds that all were equally evil, went on to say :

'Therefore, I say to the good Jews of America be not indulgent with the irreligious atheistic Jews and Gentiles who promote the cause of persecution in the land of the Communists; the same ones who promote the cause of atheism in America. Yes, be not lenient with your high financiers and politicians who assisted at the birth of the only political, social, and economic system in all civilization that adopted atheism as its religion, internationalism as its patriotism, and slavery as its liberty.'

'Between the years 1917 and 1938 millions of Christians were murdered by the Communistic Government in Russia. Between these same years not four hundred million dollars but forty billion dollars, at a conservative estimate, of Christian property was appropriated by the Lenins and Trotskys, by the atheistic Jews and Gentiles of Russia.'

That American Jews themselves recognize the slow growth of American anti-Semitism is clearly shown by the fact that influential Jews were reported to have approached the President and asked him not to appoint Professor Frankfurter as Judge of the Supreme Court on the grounds that this might further the cause of America's anti-Semitic elements. According to *The Patriot* of December 22, 1938, the

Jewish New York daily, *Der Tag*, of October 16, had the following comment to make on the subject :

'There is no doubt that these Jews in high places were convinced in their own minds that they were acting on the highest motives and out of consideration for the Jewish people in America. In fact, however, they were acting in fear and trepidation. They see the growth of the anti-Semitic movement in America, and their hearts are filled with forebodings. . . . How is the President to know that these Jewish notables—powerful, influential, strong, and apparently in sound mind—far from speaking for American Jewry, speak only their own fears ?

' . . . Some Jews in America are too impatient to wait for Hitler to introduce the Aryan paragraph on the statute books of this country. They would like to have an unwritten Aryan paragraph right now. It is they, the story goes, who, as far back as 1933, went to Justice Brandeis with a suggestion that he prevail upon a number of high Jewish dignitaries in the Government to relinquish their positions voluntarily for fear that a large number of Jews in the Government service might give an additional impetus to the anti-Semitic movement in the United States. If the story is correct, Justice Brandeis called them anti-Semites to their face, and he was right, for no one so plays into the hands of anti-Semitism as the timid Jew who, fearing Jew hatred, voluntarily places restrictions on Jews and subjects them to discrimination. Such a Jew is comparable only to the coward who, fearing death, commits suicide.'

Anti-Semitism, therefore, exists everywhere, though its scope and violence varies according to the circumstances of the countries concerned. Is it, then, reasonable to suppose that all this has been

caused by intolerance, envy, or hatred on the part of Gentiles? Or are all Gentiles so eaten up with the traditional dislike of Jews that they apply it to modern times? In other words, are the Jews in every country affected entirely innocent and the Gentiles all in error?

That is the contention which Jewish propagandists put forward, and in their understandable ardour for their cause many of them cannot, apparently, see how unconvincing it is, and how it can only have the ultimate effect of disturbing Gentile feeling still further. There are faults on the Gentile side, as any reasonable man must admit, but there are also faults on the Jewish side, and those who refuse to see such faults are guilty of the worst kind of blindness, the blindness of those who do not want to see.

Making every allowance for traditional dislike, for violent Nazi propaganda, and even for the religious element in anti-Semitism, it must be obvious that a world-wide movement must have definite grounds for its existence, and those grounds are to be found in every country where there are anything like large numbers of Jews, no matter how small a percentage they may form of the population. The Jewish question is a problem, and those who deny this are only closing their eyes to the obvious facts apparent in all parts of the world.

CHAPTER XVI

CONCLUSION

THERE is an old adage which has it that 'it takes two to make a quarrel,' and that certainly applies to the Jewish problem in this country. That there is a problem no reasonable man will doubt. There is a problem because things cannot drift on in their present state, a state in which Jews continue to amass wealth and exercise an unnatural influence over the affairs of the nation. That they have a right to partake in the affairs of the nation no one will deny, but that is a very different matter compared with the present situation, in which a small minority possesses an inordinate share of control over the national wealth and assets.

At the same time, the problem exists through faults on both sides, and it would be no solution to compel the Jews to submit entirely to every restriction placed upon them. They, like any other minority, are entitled to justice, though they could never maintain that justice had been denied them here. Still, the fact remains that the Gentile majority has its obligations, and to ignore them will mean never-ending bad feeling on both sides.

Our first obligation to the Jews is to allow them

perfect freedom within the limits of the law to carry on their occupations, their religion, and their own mode of life. There is no necessity for suggestions that they should be herded into ghettos and subjected to strict regulation. The British Empire, it has been truly said, was founded on the freedom of worship granted to peoples who came under the British flag and that freedom also extended to the native habits and customs of the races inhabiting our colonial possessions. If it is right that Hindus and Moslems should be allowed this freedom, then it is equally right that the same should apply to Jews.

A second obligation is that we remember the many good and upright Jews who live in this country, Jews who sincerely deplore the misdeeds of their co-religionists, and who readily admit the justice of Gentile complaints against these evil-doers. The trouble is that we are apt to lump all Jews into one category—and condemn the lot. There are many Jews in this country who are a credit to their race and whose actions and motives are inspired by principles which many a Gentile might well envy.

A third obligation is that of resisting the temptation to be swept away by wild anti-Semitism, and, in the process, to be tricked into believing as facts matters that often have no foundation in truth. The offences of dishonest Jews have brought enough trouble to the honourable section of the race without any misery being increased by a spate of cunning falsehoods.

Paradoxical though it may seem, we are incensed by Jewish superiority while, at the same time, we

often show our superiority towards the Jews. We show it in speech, in our general attitude towards Jews of all kinds, and this is fast reaching a stage where any Gentile can say 'Dirty Jew,' even to a highly respectable member of the race, and be applauded for his vulgarity. Once we lose our traditional tolerance our treatment of the Jews may deteriorate to little better than the attitude adopted elsewhere.

There is nothing more cruel than to inflict needless suffering on a man—or a race—simply because of the fact that the man, or race, concerned is a victim of the accident of birth. It is not a man's origin that matters, but his behaviour. On this score there are many Jews in this country whom the nation could ill afford to lose.

These Jews, however, have omitted one duty that has brought much of the present trouble to a head. They have done little or nothing to curb the activities of those Jews whose misdeeds are a disgrace. They have long had the power and the influence to make their fellow-Jews toe the line and live according to Gentile standards.

Have Jewish organizations, for example, ever considered the advisability of a permanent 'black list' for those Jews who break the law continually, or who engage in practices which just keep them outside prison? It is well known that there is a large amount of business done between Jews themselves, and also that financial resources are available for many members of the race who desire to start businesses of their own. Yet Jewish traders can go through the Bankruptcy Courts several times and

yet find the means to continue to open businesses or to secure some adequate form of livelihood. If such traders were taught a sharp lesson by the Jewish community Jewry as a whole would probably benefit in the long run.

There are, in fact, many ways in which the Jewish community could exert pressure on the offenders within its ranks. To argue that this is a matter for the law alone is a short-sighted view. Every Jew who appears in the dock for commercial and other offences is only adding to the mountain of distrust and anti-Semitism that is worked up against Jewry as a whole. If there was no other motive, that of self-preservation should lead the Jewish community to exercise a stricter control over its members.

Much harm is also done to the Jewish cause by the determined refusal of Jews to realize that they are a minority and that the majority has a right to demand that the minority shall behave in such a way as not to inflame public feeling. Denials of the fact that a Jewish problem exists, contempt for the bulk of British people, a proprietary attitude that seems to savour of owning the whole country, these are only some of the irritations which many Jews create by their thoughtless behaviour.

If Jews only thought of the suspicion their habits of secrecy arouse they would, out of mere prudence, put an end to the disguises and stratagems which are adopted, often in matters that are entirely innocent and free from any doubtful factor. The Jewish community would probably be the first to complain if it were made a law that changes of

name should be forbidden without good cause, and that it should be an offence to change any name without registration. Yet there have been suggestions that a law of this type should be brought into force without delay.

Considerable space has been devoted in this book to the refugee question, a factor that may bring the Jewish problem to a head more rapidly than anything else. The British nation understands and sympathises with the plight of those unhappy Jews who are afflicted, nor is there any objection to British Jewry doing what it can to urge a settlement of the question on the British Government.

But it does not seem to have occurred to our Jews that the number of refugees admitted to this country can only touch the fringe of the problem, even if 100,000 were allowed to land here. Would it not be wiser to concentrate on a really mass migration of refugees to an agreed part of the world? The refugees that have come here are, after all, only a selected or fortunate few, yet their numbers are quite large enough to have caused already considerable resentment among the working and middle classes who are bearing the brunt of considerable poverty and misfortune.

The refugee problem can only be solved when certain areas in the world are acquired and populated by those Jews who have been, or will be, expelled by various countries. Britain could not accommodate one-tenth of them even if industrial conditions were excellent. Instead of demanding such measures as the immediate immigration of 100,000 children into this country, British Jewry would do far better to set about acquiring large

areas in various parts of the world as a means of settling the refugee problem as a whole. Dabbling in minute batches of refugees does little to help the general problem, and only means that anti-Jewish sentiments are stirred up in this country.

Those many Jews interested in the refugee organizations now at work in this country should also show the greatest tact in dealing with measures designed to train those refugees for various trades. This applies particularly to schemes by which employers are approached with a view to finding room for subsidized refugees, i.e. refugees whose wages are made up by payments from refugee funds, or apprentice refugees for whom all tools, equipment, etc., are found. On the surface there seems nothing objectionable in such schemes, but the organizations responsible should not lose sight of the fact that these schemes do seem to give refugees a decided advantage over Britons, and nothing is more resented.

Nor must Jews lose sight of the fact that the refugees who are here are only temporary guests, and they will have to be moved on one day. To imagine that they can be kept in this country and found work here, in the hope that a year or so from now the British people will have forgotten all about them, would prove a ghastly mistake. There are anti-Semitic bodies watching this very carefully, and if any attempt were made to transform those refugees into permanent residents the result would be an onslaught on the whole of British Jewry as well as the refugees concerned.

Already it has been said that the refugees do not want to leave Britain for countries overseas. As the

leading article of the *Sunday Express* of October 30th, 1938, put it :

'The number of aliens seeking admission to this country is likely to increase, not diminish, for our Dominions, which in the past have admitted a certain number of them, are now tightening their regulations and adopting a more rigid attitude to the situation.

'As for our colonies, there is room in them for a further influx of population. But the aliens are not anxious to avail themselves of this opportunity. For life in the colonies is harder than in this country. There are not so many cinemas, theatres and restaurants as can be found in Britain and the Dominions. And in the colonies there is no fortuitous profit. But much can be gained by strenuous toil and unremitting labour.'

It is, admittedly, a difficult problem, but the Jews must see the Briton's point of view. When a refugee comes to the microphone and tells the listening public that he is now to undergo a course of training as a motor engineer, with a view to being sent to the Colonies when proficient, few appear to consider the feelings of the long-unemployed British motor mechanic. He is proficient but, unlike the refugee, there is no fund to provide him with sufficient money for purposes of emigration. Can he be blamed for feeling bitter?

Pro-Jewish propaganda is another factor with a large element of danger in it. Publicity for a cause is one thing, exaggerated propaganda another, and there are already signs of a revulsion of feeling towards all material that boosts Jewish interests to the exclusion of everything else. There are

many Jews who blame the Nazis for all the anti-Jewish evils that have come upon them. Yet, had it not been for the ferocity of German treatment of the Jews, there might have been restrictive, anti-Jewish legislation in this country.

Sympathy for suffering German Jewry put a temporary end to the anti-Jewish feelings which, a few years ago, looked as though they might crystallize into something more concrete. The Nazis may, indeed, have afflicted great suffering on Germany's Jews, but that very fact, in the opinion of some observers, has served as a very definite benefit, in an indirect way, to the Jews in this country.

Another example of misapplied propaganda concerns the Italian anti-Jewish laws recently announced. The people of this country heard a considerable amount about the Jewish side of the question, but little or nothing about the compensations granted to affected Jews. If, at a later date, Mussolini's laws should prove to be much less harsh than they have been made out to be, then there might conceivably be a violent reaction against those responsible for the first intimations of brutality on the part of the Italian Dictator.

The Jewish community might well spare some attention, too, to those of its members who are almost defiantly engaged in subversive activities in Britain. The people of this country have no intention of trying to stifle free expression of opinion, but when prominent Jews are hard at work furthering the aims of revolution and the overthrow of the existing order, there is no shortage of opportunity for anti-Semitism which can point to the abuse, on

the part of members of a minority, of the hospitality which this country grants them.

As for Jewish employers of Gentile labour, they can make—or kill—anti-Semitism on a large scale. When some 50,000 employees of Jewish firms in the furniture manufacturing trade are sullenly dissatisfied with the treatment and wages they receive, they automatically become the shock troops of a strong and determined anti-Semitic army, and, as has already been pointed out, the majority of the Fascist supporters and sympathizers in this country have had, or still have, some connection with the furniture trade. In view of statements reproduced in previous chapters, it is highly significant that employees in the tailoring trade are now joining the Fascists and other anti-Semitic groups in increasing numbers, and it may not be long before the Fascist battalions are swelled by recruits from other predominantly Jewish trades.

Finally, a word to Jewish financiers. They have, in the past, concentrated on foreign markets to the ultimate detriment of British interests at home, and the spread of anti-Semitism especially among farming communities. They could find no better way of helping their cause in Britain than by turning to support home industry. It is not only a question of patriotism, but one of tact.

This has been very well put by Louis Golding in his book *The Jewish Problem* (Penguin Series). After making various suggestions to his fellow-Jews in Britain, he says :

‘ One cannot but commend, for universal support and universal imitation—even in this country—the experiment

of economic decentralization which has already made such strides in various parts of the world. I repeat once again that I can see no reason why all Jews should not be doctors, provided that they are good doctors, or why they should not be costumiers, provided they are good costumiers. But this over-concentration, usually forced, in certain specific urban callings obviously (however illogically) attracts adverse comment, and in the present state of public opinion is clearly unwise. By marking off the Jews as a separate entity, economically as well as religiously and ethnically, it adds to their unlikeness and therefore to their potential unlikeability. . . .

'Interest, therefore, as well as tact, points to an attempt at economic redistribution, a reversion to manual labour, a return to the soil, the re-creation of an agricultural proletariat. This, indeed, is taking place before our eyes in Soviet Russia and in Jewish Palestine, and is being imitated on a smaller scale in other countries as well. But the example must spread. It should be developed in England, too—English Jews might well lead the whole country in a return to the soil; and the Jewish father, as he plans his son's future, should realize that a farmer is as useful to humanity as a chartered accountant. A more even distribution would not only take away one cause (or at least pretext) for anti-Semitism; it would establish the Jewish community on a broader basis, less susceptible than it has been in the immediate past to the sudden storms of economic depression.'

There is sound common-sense in this, and the Jews might well remember that it is often easy to dispense with a costumier but very difficult to uproot a farmer, as long as that farmer is paying his way. There are hundreds of thousands of good

British acres needing redevelopment, and if the Jews led the way back to the soil they would reap not only crops but immense benefits. Here is an opportunity lying on the doorstep of Jewish finance. Will the Jews take it?

These are days when the need for complete national unity is not only urgent—but vitally necessary. But that unity will not be achieved if certain elements in this country are given opportunities galore to keep up a concentrated attack upon the Jews here, thus prolonging a state of affairs which is definitely not in the national interest. The fact that the Jewish minority is numerically small does not lessen the danger. The numerical strength of British Jewry is more than counter-balanced by its financial power.

Nor is it anti-Semitic to draw attention to these facts. No sane man wants wild, anti-Jewish movements in this country. But if the matter is continually hushed up and allowed to flourish underground, something has got to break out one day, even though violence has never yet proved a solution to any difficulty. I certainly am not an anti-Semite, and I would resist any attempt that was made to use the German method of dealing with the case. Yet, is it not far better to have the whole question ventilated for once and for all? It never does any harm to clear a poisoned atmosphere.

That the problem can be solved, no reasonable man will deny. In any case, it cannot go on festering in British national life. All that is needed is a spirit of tolerance on our side, and a recognition by the Jews that we, too, have our point of view. Given that, and some definite action on the part of Jewry

to check the abuses that have been mentioned in previous chapters, there is no reason why, in a very short space of time, the Jewish problem, with its attendant unrest and anti-Semitism, should not be amicably settled to the relief and satisfaction of the whole British people.



INDEX

A

- Agriculture, Jews and, 100-101, 216-218
 American Jews, 66-69, 124-127, 204-206
 Archbishop of Canterbury, 44, 184-185

B

- Balfour Declaration, 66-69
 Bank of England, 133-135
 Bankruptcies, 92, 94-95, 168
 Board of Deputies, 60, 63, 102-103, 169 170, 187
 Boot trade, Jews and, 149-150
 British Fascists, 12, 188-189
 British film industry, 157-158
 'Bucket shops,' 91

C

- Canada, and anti-Semitism, 194-195
 Castlerosse, Viscount, 81-82

- Catholic Times*, 42, 86, 105, 185
 Communism, and Jews, 109-110, 177-181
 Crawford, Sir William, 81, 85-86

D

- Daily Express*, 75, 78, 102, 167-168
Daily Herald, 40, 71, 141, 145-147, 149-151, 153-154
Daily Mail, 42, 140
Daily Mirror, 74
Daily Sketch, 123-124

E

- Economist*, 67
Evening News, 54
Evening Standard, 50, 148, 155, 179

F

- Fascism, 55
Financial News, 129, 137-138
 France and anti-Semitism, 196

Freemasonry, Jews and, 170
Furniture trade, Jews and,
145-148

G

German Jews, 48, 51-53,
55, 109
Gold, Jewish interest in,
136-138

H

Home Secretary and refugees,
9, 64-65
Hungary and anti-Semitism,
201

I

Insurance, Jews and, 92-
94
Italy and anti-Semitism, 197-
198, 215

J

Jewish population of Britain,
35-36
Journalists, unemployed, 40-
41

L

'Long firm' frauds, 95-
96

M

Malnutrition, 39-40
'Militant Christian Patriots,'
189
Multiple stores, 155-156

N

Name, changes of, 25-35
News agencies, 71, 74, 76
News Chronicle, 39, 40, 41,
47, 58, 85, 122, 128, 156
New Statesman and Nation,
181
New Zealand, 122-123, 195
Nominee shareholdings, 34,
74
Norman, Mr. Montague, 134

O

Oil, Jews and, 161-166

P

Palestine, 65-69, 175-176,
202-204
Patriot, The, 127, 183-184,
187, 205-206
People, The, 153
Planning, 142-144, 177
Pogroms, 47
Polish Jews, 51-53, 199-200
Price-cutting, 96-101, 190
Psychology, 111-113

R

- Refugee funds, 38, 43, 44,
50, 51, 58
Refugee funds, effects on
British charities, 57-60
Refugees, numbers of, 60-
61
Refugees, subsidized, 149-
150, 213
Rothschilds, 136, 138-139
Roumanian Jews, 51-53,
200-201
Russia, and anti-Semitism,
201-202

S

- Shopkeepers and Jews, 167
South Africa and anti-Semi-
tism, 195
Star, The, 39
Steed, Wickham, 80-81, 127
Stock Exchange, 35
Sunday Chronicle, 152
Sunday Express, 186, 199,
214
Sunday Graphic, 128
Sunday Pictorial, 61-62, 148-
149, 190
Swaffer, Hannen, 75, 86
'Sweated labour,' 146-154,
157-158

- 'Sweated labour' by refu-
gees, 148-149, 151-152
Switzerland and anti-Semi-
tism, 196-197

T

- Tailoring trade, and Jews,
152-156, 216
Times, The, 38, 40, 59, 164-
165, 176, 185, 202-203
Trade Unions, Jews and, 152
Turkey and anti-Semitism,
198

U

- Unemployed, 38, 54-55
Unemployed, and refugees,
60-62

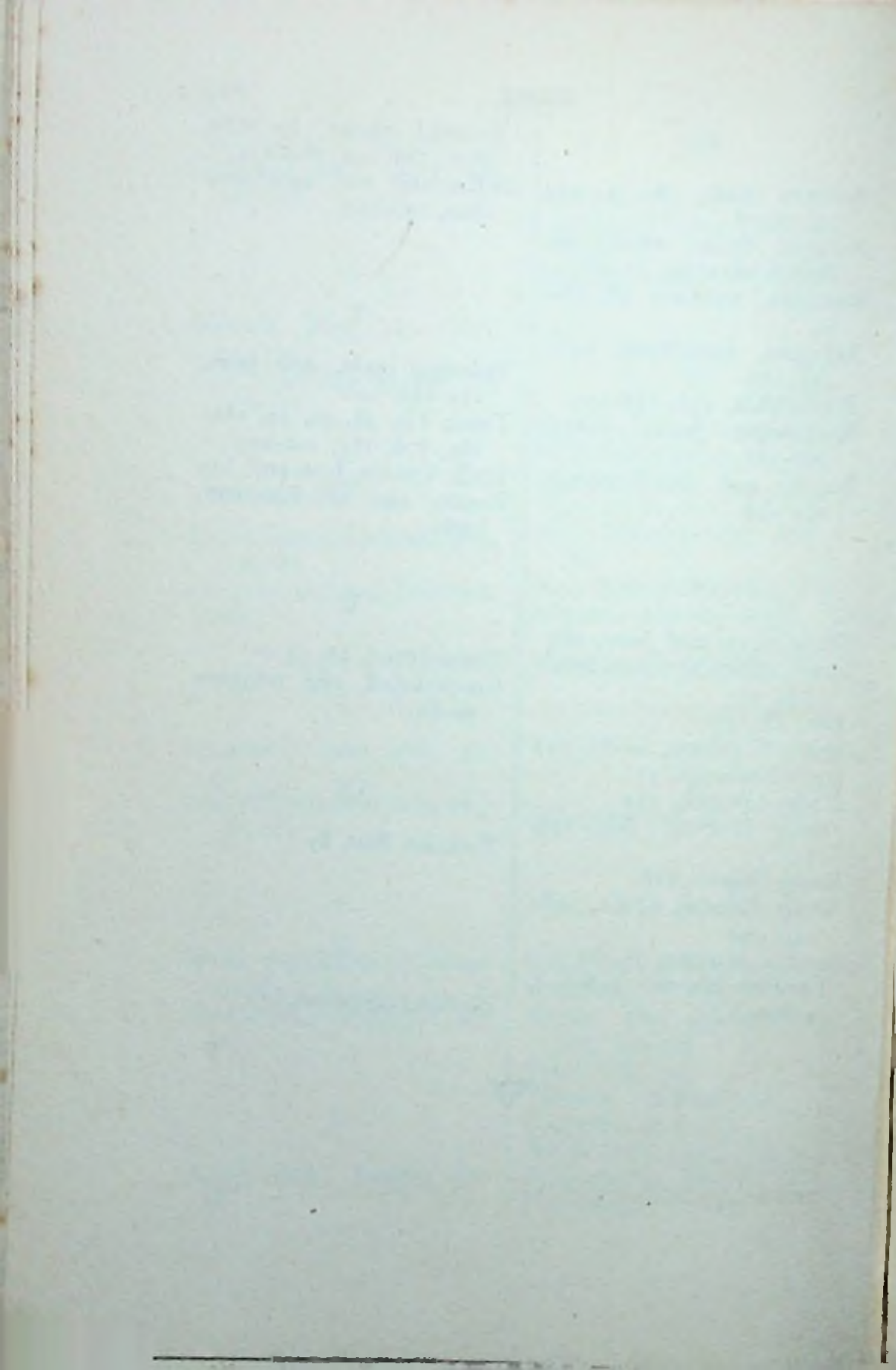
Y

- Yorkshire Post*, 85

Z

- Zionist Federation, 67





FICTION



NEW TITLES FOR
PUBLICATION

DURING SPRING, 1939



IN PREPARATION

A new Anglo-Indian
romance full of local
colour & human interest

by

E. W. SAVI

Fiction

SNOW WATER

Dorothy Gardiner

Author of "MR. WATSON INTERVENES", "THE GOLDEN LADY".

Dorothy Gardiner, whose novel, *The Golden Lady* was a selection of the Literary Guild, has chosen the Colorado of the '80's as the background for this, her latest work.

Colorado, the land of opportunity, product of the spirit of the pioneers—the men and women who pushed to the West, filled with the desire to create a new civilization.

We meet, in the pages of this book, Captain Daniel Bartor, and follow his amazing career. The story covers the history of Bartorville, the town which was built by Captain Bartor, from 1868 to 1938, during which time, as Bartor grows old, the village becomes a flourishing modern town with railways, roads, electricity and all the amenities of civilization. But the expansion of the town has been held up by insufficient water supply. How Captain Bartor fights successfully the opposition to his irrigation schemes, and how he dies at the age of ninety-five, with his work completed, makes a magnificent story of the West, told with the skill and descriptive power that gained Miss Gardiner her reputation.

Cr. 8vo. 8s. 6d. net.
(March Publication.)

WATCHING EYES

Dorothy A. Hunt

Author of "UNFETTERED", "REFLECTION", etc.

Two pictures—one at the beginning and the other at the end—form, one might say, the nucleus of this remarkable and unusual story.

One was a picture that had hung for generations on the library wall of Lord Crenshawe's house in Fairleigh, Middlesex. It depicted an early pioneer explorer facing the barbarism of cannibalistic Africa across a barrier of tawdry trinkets.

The other was the most controversial picture of the year, a magnificent and colourful study of a Moor seated in the Jardin des Oudayas at Rabat, gazing across its perfumed beauty at what?

That was the problem that intrigued and fascinated the hundreds of people who came to gaze into those enigmatical Eastern eyes, little dreaming that they themselves supplied the answer.

Two pictures—one ancient, the other modern—forming in the one instance a background to, and in the other a reflection of, the story that is unfolded in between.

It is the story of the development of Helen, an artist, torn

SPRING ANNOUNCEMENTS, 1939

between life as represented by Alan, the fanatical dreamer who turns his back on civilization, and John, who stood for home and the dear familiar things.

It is the story also of the reaction of modern progress to the contact of the East, modern progress as symbolized by a little group of tourists let loose on the shores of Algeria and Morocco.

Watching eyes—reflecting back what ?

Each one had the answer written somewhere in his secret soul ; even Helen—Helen who had created that picture that was destined to awaken within her the startling truth she had failed to realize.

A powerful and intriguing story told from an unusual angle, with vivid descriptive scenes of travel and adventure ; a drama of character and clashing temperaments arrestingly different from anything Miss Hunt has done before, but undoubtedly the finest work she has yet produced.

Crown 8vo. 7s. 6d. net.

(March Publication.)

AFRICAN RHAPSODY

Valentine Clemow

Author of "CHINESE CHANTY", etc.

Forsaking the Far Eastern setting of earlier books, Valentine Clemow moves to South Africa for *African Rhapsody*.

Clodagh Deshon, spoilt, beautiful daughter of a rich father, listens to "love from a stranger" and marries Kenneth O'Day, the handsome lifeguard who saves her from drowning in Durban. She finds herself in a new world, among the tough colonial "sports" of her husband's boxing set.

The sinister figure of Kenneth's mother, Paula O'Day, permeates the story like an evil miasma, but throughout the tragedy and heartbreak of her marriage two good friends stand staunchly by Clodagh—her school friend, Yolande Furness, and Major Scarlett, the man who has always loved her.

The action moves to "Endurance", a lonely farm in Natal, and here Clodagh's child is born, and a nightmare of horror descends upon her.

How she and Michael, aided by the faithful Zulu servant, In-kunzi, unravel the mystery that clouds her life, forms the main theme of this unusual story.

The author knows Africa intimately : its colour and its crudity, its fascination, and the strange tricks that Fate can play on those who make their lives there. Real emotion, swift movement, and a series of unexpected adventures make this an enthralling book.

Crown 8vo. 7s. 6d. net.

(April Publication.)

ACCEPTING SUMMER

Robin Hyde

Author of "THE GODWITS FLY", "NOR THE YEARS CONDEMN", etc.

Like Robin Hyde's first novel, *Passport to Hell*, of which over 6000 have been sold, her new book, *Accepting Summer*, takes fictional form, and again there is a wartime background, though the strongest light is thrown on the people who "win a place in the tale"—a bewildered, self-centred young woman, a group of missionaries in China, children of a clay-hut village ("Small Moon, Field, Plough, Spade, Miss Flower-That-We-Eat, and Little Horse"), a youthful Chinese Communist and his girl-soldier wife, and along the road many soldiers, both Chinese and Japanese. Much of the incident is taken from the two months when, as the only writer and one of the eight foreigners remaining in the old Chinese city of Hsueh after its capture by the Japanese, the author was caught between the lines.

The title, *Accepting Summer*, gives the keynote of the book, which tells how in the face of death Chinese soldiers and villagers, Buddhist monks of the famous Red Swastika Society, the tiny group of foreigners, even young soldiers of the occupying army, tried to accept their dusty, heart-breaking summer. This book should be of the greatest value and interest to those who want less a political exposition of China's crisis than a vivid cross-section of the war, showing ordinary things as they really happened and ordinary people as they really were.

Crown 8vo. 7s. 6d. net. (March Publication.)

TO-MORROW'S PROMISE

Temple Bailey

Author of "I'VE BEEN TO LONDON", "FAIR AS THE MOON", etc.

"I thought when people married it was—for ever." So cried the disillusioned young heart of Anne Ordway, whose delightful, sophisticated parents, both frankly admitting their misdemeanours, had reached the parting of the ways.

Anne at nineteen had all the ideals and impressions of a sheltered and happy young girl. Then, suddenly, her little world disintegrated, leaving chaos where always there had been love and security. So that when her own chance of happiness came she mistrusted it, fearing the shadow of Charles's first marriage.

Anne had a hard struggle with herself and circumstances. How she fought that struggle on her own, finally became reconciled to her divorced parents and married the man she loved so deeply is the problem story that Miss Temple Bailey tells sympathetically and beautifully.

A moving tale which treats carefully and sincerely of a problem which is unfortunately assuming a more and more prominent place in the lives of modern people—the problem of divorce.

Crown 8vo. 7s. 6d. net. (January Publication.)

SPRING ANNOUNCEMENTS, 1939

HOLLYWOOD HONEYMOON

Oliver Sandys

Author of "LOVE IS A FLOWER", etc.

Oliver Sandys writes: "*Hollywood Honeymoon* is about people I know—the little people who play in fit-ups and repertory theatres and the big people who star in super films. In my spare time I run a repertory theatre and I have spent months and months in film studios. The big and little people have their gaiety and tears—the smile and the sigh that are indivisible. . . ."

Hollywood Honeymoon is a story about real romance. Meet Gwyneth Jones, who becomes Gwyneth Abermule, and who escapes from her awful aunt via a window-cleaner's ladder to go on the stage. Meet Robin Hood, the young repertory enthusiast who gives up medicine and who is St. George to Gwyneth's dragon. Meet Dudley Beresford Wing, absconding theatrical manager whose eccentric peculiarities make him more lovable than bogus. And meet Sam Hock of a Hollywood film corporation, and Eric Cardinal, the five-times-married star.

The canvas is large and crowded with figures painted with a sure hand which lifts them into flesh-and-blood creations.

Here is a stage and film romance by an author who loves her story people and humanity as a whole.

Crown 8vo. 7s. 6d. net.
(March Publication.)

BLAME IT ON THE MOON! **Barbara Stanton**

Author of "BACHELORS HAVE SUCH FUN", "RHYTHM ROMEO", "LOVE'S A LUXURY", etc.

Lovely, eighteen-year-old Merle, millionaire's daughter, born and bred in the lap of luxury, was in her last term at Sea Gap's fashionable and exclusive school, when she fell madly in love with a boy called Bob, who earned three pounds a week.

She met him at a fancy dress dance which she had "broken bounds" to attend. Amongst the gay throng of revellers—Columbines, Pierrots, Dresden Dolls, Shirley Temples—he caught sight of her, a bewitching Bacchante, slim, virginal, entrancing.

It was a case of love at first sight. They danced together, stole their first yet thrilling kisses in the moon-drenched garden. Returning to the school by the sea-shore, they couldn't resist the call of the witching waves.

That full June moon looked down benevolently upon them, as, innocent as a couple of children of nature, they swam happily together, a modern Adam and Eve.

And then, just as they were emerging from that romantic

moonlight dip, who should appear on the scene but Miss Spottiswoode, Merle's headmistress!

Scenes, tears, threats—but, through them all, Merle's determination to marry Bob never wavered.

Barbara Stanton has never written anything more delightful than this moving story of young love with all its laughter and tears, its passion and disillusion; its courageous strength to keep the Flame of Romance alight despite all those harsh winds of fate that did their best to extinguish it.

Crown 8vo. 7s. 6d. net.

(April Publication.)

SHIVA'S DIADEM

Hubert S. Banner

By the author of "WANTED ON VOYAGE", "TIDAL WAVE", etc.

This is a story of ends that were shaped by Destiny in a capricious mood. When "Beery" Hind, soldier of fortune, squire of dames, champion of lost causes, and—in his spare time—free-lance journalist, dropped into Antwerp's "red-light quarter" to kill an idle hour he little dreamed himself on the threshold of an adventure that would take him to the Channel Islands, Canada, and, ultimately, the Dutch East Indies. But how was he to know that he would find Lola van Marcken in the very act of vamping Jake Woolly?

Crown 8vo. 7s. 6d. net.

TYRIAN PURPLE

Maude Heath

By the author of "HERB O' GRACE".

Remembered by her remarkable first novel, *Herb o' Grace*, which covered three reigns of English history, Maude Heath now takes her readers deep into the past, when Phoenician ships sailed to Britain, and when Tyre was mistress of the Mediterranean.

The story is related by Amra, the freed-woman, to a generation who knew the Princess of Tyre and Queen of Israel only as a legendary figure, about whom had gathered rumours of magic and the attributes of beauty, statecraft, and ruthless courage. Sometimes Sety, the Phoenician mariner, takes up the tale, sometimes a precious papyrus scroll or cylinder of baked clay unfolds the narrative. In Maude Heath's pages a dead world lives once more; its men and women are as real as those we meet today. Passion, intrigue, vengeance, the din of battle have their place side by side with ambition, charlatanism, and the might of Jehovah against the worship of Baal.

Maude Heath not only knows history but makes it part of her being. To scholarship and research she brings the vital spark which vivifies an epoch.

Crown 8vo. 7s. 6d. net.

(Late Spring.)

HEAVEN'S SILENCE

John Cropton

By the author of "THE ROAD TO NOWHERE".

An unusually lovely novel, this, dominated always by the cottages and people and craggy, quiet hills of Cumberland. John Hennessey is the son of the Rev. Gilbert Hennessey, rector of a country parish in the Eden valley, Cumberland.

To the placid Rectory come Rex and his mother, widow of one of the rector's closest friends. The thoughtful, solitary John is disturbed by their coming, for Rex is an unpleasant, snobbish, and boastful character and the two clash continually.

Later, when the boys are almost grown up, Rex comes again to the Rectory, and the climax of this part of the book comes when Rex and John and his father go on a rock-climbing expedition during which Rex's foolhardiness leads them into dangers from which only the rector's technique, courage, and presence of mind save them. John's father is no longer young and is almost exhausted by his efforts. John tells Rex just what sort of a fool he is, but afterwards apologizes, at the instigation of his father, though he knows that he was only telling Rex the truth.

There is a brief, vivid war sequence in which Rex becomes a major behind the lines, John a captain in them; and a dramatic passage when Rex's true colours show in the stress of battle. . . . Then comes Joan, who marries Rex, and John worships from afar; but at the end it is John who triumphs, in the knowledge that he has won his manhood and his soul and finds tranquillity beside those noble, shadowy hills in the north.

This is a story of rare insight and power; in it one sees the "Heaven's Silence" of the hills of Cumberland become gradually the "heaven's silence" in a soul. . . .

Crown 8vo. 7s. 6d. net. (April Publication.)

ONE DOOR SHUTS

Vincent Buchanan

Author of "ONE IS PLENTY".

The Bogh of Bhoimpala, a dignified, high-minded and immensely wealthy Oriental ruler, with a family of nineteen daughters and one delicate son, falls in love with a photograph of Miss Europe of Bathing Beauty fame, and, in the hope of eventually securing a robust heir to his throne, he secretly sets out for England to find her and add her to the number of his wives. The Bogh, however, possesses the only granium mines in the world—granium being the active ingredient of gramite, the unique high explosive-gas combination which all governments are anxious to manufacture—and on hearing of his secret departure the governments suspect that the purpose of his journey is to sell the mines. On arriving

in England the Bogh immediately gets into difficulties, from which he is rescued by Captain Bottomfax, who is the only person who can speak his language, and who is just setting off on his honeymoon with his wife, Moira. The newly-weds become deeply involved in the dangerous and complicated events which centre on the Bogh, and the story moves quickly through these to an exciting and surprising conclusion. This is a novel which is full of action and comedy.

Vincent Buchanan, a new Scottish author who achieved a well-deserved success with his first novel, was acclaimed in the Press as having earned "*a high place in that small band of writers who know the value of the light, humorous touch*", and this new novel will without doubt gain an even greater success.

Crown 8vo. 7s. 6d. net. (February Publication.)

THE HAUNTED SUIT

Nelson Mapple

Author of "HIGH EXPLOSIVE", "BYE BYE, BLACKBEARD", etc.

Visualize a gay house party at the riverside mansion of a famous sporting baronet, with an extremely respected county J.P., Honorary Secretary of St. Daffodil's Home for Difficult Girls, as honoured guest.

Picture that unfortunate gentleman ordering for the festive occasion a suit of clothes which turned out to be *haunted*—all because a discontented little East End tailor yearned to become "A Man of Magnetism"—and you will realize that there are possibilities——!

You will never anticipate, however, half of what happens when Mr. Wintle, J.P., visitor to "The Loose Box", each evening discards the fateful suit for his dinner-wear, only to become implicated in all sorts of shocking indiscretions of which his sartorial counterpart is guilty.

Imagine as a background to this creepy, unusual comedy-thriller the machinations of a gang of crooks, all set to acquire a haul the value of which would tempt a bishop to inquire the price of jemmies—and among the buttercups and daisies of the Berkshire foreground the blue eyes, tiptilted nose and chestnut curls of Becky Bellew, and you will guess what induced Bill Brentford, C.I.D., to break camp and pile in to solve a many-angled mystery.

Nelson Mapple's previous books have been acclaimed by the Press as being some of the most humorous ever written—to quote a few reviewers—"a joyous excursion into hilarity"—"a farcical, amusing story"—"invaluable as an antidote to gloom"—"a new humorist and a very good one too"—"a riotously funny yarn".

His latest story is his funniest. Need we say more? Get into that haunted suit and see how *you* like it!

Crown 8vo. 7s. 6d. net. (March Publication.)

LOST HOUSE

Frances Shelley Wees

Author of "DETECTIVE LTD.", "MYSTERY OF THE CREEPING MAN", "IT BEGAN IN EDEN".

Lost House—a strange, eerily beautiful building in the Rockies of British Columbia—constructed on an island in a mountain lake, castellated and connected with the mainland by a drawbridge. *Lost House* is a select guest house run by an impoverished English gentlewoman and her daughter Pamela. But it is also, unbeknown to the owners, the headquarters of the Angel, an international crook whose illegal activities—the smuggling of marihuana, the Mexican weed which, when smoked, has such terrible effects—have become world-wide in scope.

How Dr. David Aylesworth, a young American on vacation, contrives to unravel a situation that has been for some time a matter of concern to Scotland Yard, and with its help unmasks the Angel, makes a gripping and thrilling tale, a tender and moving love story playing an obbligato to the more strident melody of action and mystery.

Frances Shelley Wees' first books were mystery stories; her last, a romance. In *Lost House* she has deftly combined her skill in each field, with the result that here is an altogether satisfying, charmingly written mystery-romance.

Crown 8vo. 7s. 6d. net
(February Publication.)

SECRET SHIP

E. Keble Chatterton

Author of "SEA SPY", etc.

In *Secret Ship* the reader is again entertained by thrilling situations and a continuous series of remarkable happenings, with an enthralling romance from the first page to the end. Using the sea and ships for background, brilliant sunshine, exciting intrigue, an ingenious plot, rich colouring, a charming heroine, and real men, this is just the story to take you out of yourself and make you forget everything but the non-stop tale of how Fate seized likable, lovable people in its grasp.

If you want to be carried away into a fascinating series of high adventures, put *Secret Ship* down on your list. Mr. Chatterton "writes of the sea as only a sailor can", and in *Secret Ship* he eclipses all his previous books.

Crown 8vo. 7s. 6d. net.
(February Publication.)

SECRET ERRAND

Norman Deane

Many people believed that when Bruce Murdoch paid court to the lovely Felice Damon he made a fool of himself as dozens of others had done before him. None of them knew of his visits to the small house in Sloane Square, nor suspected that Felice was more than a musical comedy star with hosts of followers. Murdoch, however, knew her as a spy. Could he win her friendship and stay with her long enough to learn for whom she worked, and what she was doing at the time?

Murdoch was launched on the venture, a new agent of the Secret Service, and followed the trail of Felice to the north-west of Scotland, later to the Mentone district of France. Day by day he learned more of the intricate organization for which he was working—led by the inimitable Sir Robert Holt, known as the Pink 'Un. Gradually he discovered what Felice was doing. But it was like living over a live mine—any moment might bring him disaster.

This is a vividly-told Secret Service story, and Mr. Deane's debut will cause considerable interest. His characterization is excellent, and the gradual unfolding of the plot, with its constant suspense and frequent action, make first-class reading for all who like stories of action and mystery.

READERS' REPORTS

"Will delight lovers of sensational fiction . . . genuine thrills."

"It is breathlessly exciting throughout, and as a Secret Service thriller this particular story is absolutely first-class."

Crown 8vo. 7s. 6d. net.

(January Publication.)

THE STRANGE SYLVESTER AFFAIR Lee Thayer

A New Peter Clancy Detective Mystery

By the author of "RANSOM RACKET", etc.

A woman's figure fluttering at the end of a lonely dock, seen for an instant in the lightning's flash—then blotted out by darkness and the crash of thunder. . . . An elevator—dark, silent, holding its own secret. . . . A scientist, cold and determined, prying into the mysterious sources of human emotions, growth and deterioration. . . .

SPRING ANNOUNCEMENTS, 1939

An empty cottage and a crumpled letter. . . . A missing man—a missing boat. . . . A dwarfed shape (that might have been a child's and was not), stealing through the shadows. . . . An ancient dagger-sheath—empty. . . .

Around these and other such sinister circumstances Lee Thayer has woven a swift imaginative tale of murder and intrigue. Through the story, like a bright thread, runs the keen wit of red-headed Peter Clancy, private investigator, and it is he who finally works the mass of confused clues into a perfect, incontestable and fatal pattern.

Crown 8vo. 7s. 6d. net.
(January Publication.)

NICHOLAS LATTERMOLLE'S GREATEST CASE **Charles Barry**

Author of "THE BOAT TRAIN MYSTERY" (Crime-Book Society Choice),
"A CASE DEAD AND BURIED", etc.

When Nicholas Lattermole, former solicitor's clerk, set up as a private investigator, one of his first clients was Isidore Berstone, who asked his help in proving the baselessness of police suspicions that he had set fire to his own fur warehouse for the sake of the insurance money, killing a man in the process. Nicholas accepted the commission with all the greater enthusiasm that he knew himself to be a far better detective than any whom Scotland Yard could produce, for he was convinced, for reasons which he makes clear to the reader, that detectives could not be made in police colleges.

So confident was he of his success in the Berstone case that from the first he decided to write a day-by-day account of his investigations as they progressed, giving to his tale a form which would be acceptable not only to academic criminologists but also to readers of detective stories. In this way, he calculated, a large public would be witness to the justification of his claims.

Nicholas had no misgivings, for he was as sure of his ability to write attractively and convincingly as he was of his powers as a great detective.

Whether the reader will share all the opinions and prejudices of Nicholas Lattermole is doubtful, but he will be able to judge for himself whether the investigator has proved his contentions. It is probable, however, that he will find it difficult to make up his mind on the matter until he has read the last chapter of *Nicholas Lattermole's Greatest Case*.

Crown 8vo. 7s. 6d. net.
(May Publication.)

THE DEATH SYNDICATE

Judson P. Phillips

Maxwell Blythe, hilarious and lovable Broadway playboy, gives Carole Trevor, his beautiful but serious-minded ex-wife, a detective agency as part of a divorce settlement. Max does it for a gag, of course, but Carole takes to it like a duck to water, and when a little old man with a most mysterious story is shot down in cold blood on her very doorstep, Carole and her able staff set out with grim determination to solve the case.

Almost immediately Carole's life is menaced, and she is implored by conservative and socially-important Mark Hollett, her fiancée, to give up the dangerous business. Carole refuses, Max takes a hand, and all hell breaks loose.

Carole, Mark and the irrepressible Max find themselves entangled in a plot that is breath-taking for its speed, horror and aching suspense. The story unfolds at a furious pace, the mystery deepening as the clues lead through a baffling maze of people and places—through the luxurious homes of Social Registerites and down into the depths of the underworld, with Death—stark and horrible—looming relentlessly on every page.

READERS' REPORTS

"This is really an excellent thriller and infinitely superior to the usual American crime story. The characters are entirely convincing, the action is brisk, and there are genuine thrills and excitement."

"The author has a sense of humour and his dialogue is bright and pithy. There is also some very likable characterization, and the book has strong entertainment value; it races along at great speed and some of the thrills are terrific."

Judson P. Phillips, a native of Massachusetts and world-traveller, is a master of the mystery adventure story. His new character, Maxwell Blythe, is unique in detective fiction and destined for tremendous popularity.

Crown 8vo. 7s. 6d. net.

(January Publication.)

COURAGE FOR SALE

Robert Mason

Author of "MURDER TO MEASURE", "THE SLAYING SQUAD"

European chancelleries are intrigued by rumours of a new drug which, if given to soldiers before a battle, endows them with great courage and heroism.

Realizing its immense value in the event of war, the British Government sends an agent, Gavin Lambert, on a secret mission to the Balkans, first to find out if the drug exists, and, if so, to acquire the formula.

Gavin soon discovers dramatic proof that the drug does exist; he also discovers that he is up against the great Stephan Stancioff, international financier and philanthropist, who has obtained control of the drug. Stancioff is a power throughout the whole of Central Europe with a sinister influence in high places. Gavin, with the dubious aid of the attractive but mysterious Anne, an American journalist, and the strange young Englishman, Sam Denly, resolves to smash Stancioff and his gang.

How he succeeds in doing it makes an exciting fast-moving story, set in the romantic atmosphere of the Dalmatian coast, the plains of Hungary, and a luxury hotel in Belgrade.

Mr. Mason shows again his gift for creating characters. Luke, the fat little spy from Birmingham; MacKenzie, the shrewd philosopher with a passion for strong tea; the cheerful Sam; and the unctuous, hypocritical Stancioff, strange blend of rogue and artist—these four, drawn with the author's humorous touch, will delight readers of *Courage for Sale*.

READER'S REPORT

"This author has a very pleasant and easy style, and his powers of characterization are above those usually found in writers of 'thrillers'. The story is exciting and lively with plenty of thrills. This author can write."

Crown 8vo. 7s. 6d. net.

(February Publication.)

CAPTAIN DACK

Peter Meriton

Author of "AFTER DARVAY DIED" (a Crime Book Society Recommendation), etc.

The steamer, *Town of Melchester*, well-found, Ar at Lloyd's, equipped with dual radio and first-class lifeboats, cleared at Tilbury for the West Indies. She was spoken down Channel in fine weather, but though this fine weather held right across the Western Ocean for several weeks, the ship was never heard of again. Her high-powered radio did not send one single word of her fate to the outside world. Some time later one of her lifeboats was picked up in the Atlantic. The boat was badly charred, as though it had been in a fire at sea, and was empty. The *Town of Melchester* was classed with the *Marie Celeste*, the *Waratah* and others, as one of the sea's insoluble mysteries.

Peter Meriton's new novel tells the story behind the disappearance of the *Town of Melchester*. Beginning in London, it shows something of the amazing plot hatched by a dangerous set of criminals, and of the extraordinary use they devised for the *Town of Melchester*.

The book introduces Leon Perou and the man behind Perou, the dangerous people they gathered about them, as varied a gallery of characters as figured in Peter Meriton's story *Three Die at Midnight*.

Outstanding among them is Captain James Dack, master of the little tramp steamer, *Mary Ann Trinder*, seaman first and foremost, cheerfully unscrupulous, a terror in battle, a child at the council table. Captain Dack is a creation. Meet him and his first officer, Sam Tench, in this first story of their adventures. You will laugh at Captain Dack's efforts to be cunning just as you will thrill to his intervention in the dangerous game played by Perou and his people. Above all, you will like him for his naïve simplicity.

This is Peter Meriton's best book.

Crown 8vo. 7s. 6d. net.

(March Publication.)

SPRING ANNOUNCEMENTS, 1939

Recent Successful Fiction 7/6 net

KHYBER CALLING

"Rajput"

Story of an Indian Frontier Soldier

"This unusual novel has colour and gaiety and romance, mixed with treachery and excitement. Altogether a fine performance."—*Sunday Mercury*.

"Its vividness and accuracy deserve high praise."—*The Times*.

DOUBLE JEOPARDY

Martin Goldsmith

"An excellent plot, is a most penetrating psychological study, and ends on a twist which shows admirable ingenuity."—DENNIS WHEATLEY.

THE GODWITS FLY

Robin Hyde

"The bitter-sweet atmosphere which the author so skilfully builds round her characters enhances the strength and clarity of the book."—*Birmingham Gazette*.

GONE TOMORROW

Kenneth Dix

"The author is certainly well beyond the average in his grip of character . . . a considerable achievement as a first novel."—*The Tablet*.

THE BOAT TRAIN MYSTERY

Charles Barry

The Crime-Book Society Choice for November, 1938.

"Certainly should not be missed."—*The Tablet*.

THE BELOVED AUTOCRAT

E. W. Savi

"An Anglo-Indian romance which shows Mrs. Savi at her best."—*Daily Times*.

LOVE IS A FLOWER

Oliver Sandys

"A romantic tale in which there is much good reading."—*Daily Times*.

FOLLOW YOUR HEART

Val Gascoigne

CAREY'S CARNIVAL

Bert Shurtleff

KEELING AND SON

H. K. Hales

Recent 7s. 6d. Fiction

FOOTSTOOL OF THE MOON	<u>J. Alan Rennie</u>
MUD ON MY STOCKINGS	<u>Oliver Sandys</u>
SPIDER BALLET	<u>A. G. Wilson</u>
NOR THE YEARS CONDEMN	<u>Robin Hyde</u>
VAGABONDS ALL	<u>Dorothy A. Hunt</u>
HIGHLY EXPLOSIVE	<u>Nelson Mapple</u>
SIX FOOT OF ROPE (Crime-Book Society Choice)	<u>H. R. Taunton</u>
GAY BY NAME	<u>Rachel Swete Macnamara</u>
RANSOM RACKET	<u>Lee Thayer</u>
BACHELORS HAVE SUCH FUN	<u>Barbara Stanton</u>



Germany

Pushes

Dr. Gerhard Schack's prophecy about the annexation of Austria and Czechoslovakia by Nazi Germany has been remarked by the entire Anglo-Saxon world. There is hardly an author who forecast the tragedies of 1938 so opportunely and on such logical grounds. His new book shows and proves that Nazism, after having gained through Munich its first object—a free hand in South-Eastern Europe—is now preparing dangerous new manœuvres.

This book is a cry of warning to the Western World, and especially to those who believe that, by sacrificing Central and South-Eastern Europe, the Western Democracies have paid a sufficient price for their own peace and security.

The problems now arising for the neutral States, such as Holland, Denmark, Belgium, Luxembourg and Switzerland, are carefully analysed. The author points out that neutrality is no kind of protection against the everlasting preparations for the new German aggression thrust.

A true friend of the Anglo-Saxon race, the author makes his appeal to those who have the courage to face the cruel reality.

This must be read by everyone who wants to know the background of the events which threaten for the future.

10s. 6d. net

Dr. Gerhard Schacher

(Author of "Germany Pushes
South-East")

BRITAIN'S



JEWISH



PROBLEM

THE problem of the Jews in Britain, and the power they wield in public affairs, is a matter of the most absorbing interest in these days when propaganda has clouded the issue and made it almost impossible for the ordinary man to see the subject in its true perspective. This book throws an entirely new light on the Jewish question as it affects the man in the street. It is a critical but strictly impartial analysis written, under a pseudonym, by a well-known Fleet Street journalist who has studied the whole problem for a number of years in the light of events since the Great War.

The author's object is to deal on a strictly factual basis with the arguments advanced for and against the Jews, and to present the problem exactly as it is, without distortion or bias. "Britain's Jewish Problem," coming at a time when large-scale immigration adds to the confusion of the public, must be read by all who are interested in this vitally important topic.

M. G. MURCHIN

5/-
net

HURST & BLACKET